
THE
MASS
a
MOCK
ROMES Sacrifice
or
Abomination


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The ROMISH
Mass-Book
FAITHFULLY
Translated into English
WITH
NOTES and OBSERVATIONS
THEREUPON;
Plainly Demonstrating the Idolatry and Blasphemy thereof
CONTAINING
I. The *Cautelæ*, or Caveats of the Mass.
II. The Canon of the Mass.
III. The History of the Mass, shewing when, how, and by whom it was Patch'd together.
WITH
UNANSWERABLE ARGUMENTS
Proving It No Service of God.

Published at this Juncture to Inform Mens Judgments, and put a stop to the Designs of Those that Endeavour to Introduce Popery amongst us.

LONDON:
Printed by *George Larkin*, for *Thomas Malthus*, at the Sun in the *Poultrey*. 1683.

Reverendo in Christo Patri,

ac Domino,

D. HENRICO

Londinensi Episcopo,

Serenissimæ Regiæ Majestati a Secretioribus Consiliis, &c.



Quantum sit discrimen inter *Sapientiam Divinam* in Sacro -- Sanctis Scripturis Reconditam, et hoc *Missale Romanum* (nunc in Vernaculum Sermonem, ad verbum, Conversum,) non latet te, Doctissime Præsul. De priori, Celeberrimus *Augustinus*, In quem Spiritus Dei, suas Dotes largiùs Effudit; postquam ejus Interiora Penetrasset, hæc olim

olim dixerat: *Ubi eos* (nempe ſacræ Paginæ Scriptores) *Intelligo, non ſolum nihil eis Sapientius, verum etiam nihil Eloquentius videri poteſt*, lib. 4. de Doctr. Chriſt. De poſteriori veró, quid Sentiendum ſit, apud ipſum imperitum Vulgus, Res ipſa jam loquatur. Nudum in Conſpectu omnium, Exponitur iſtud Myſterium Iniquitatis, & jam Impoſtura remota, *Si Populus vult decipi, decipiatur.*

Ego, qui nihil aliud præterquam patriæ *Salutem*, adverſus hujus *Peſtis* Progreſſum, quæro; hanc opellam Nomini tuo dedicare ſum auſus. *Papicolarum* Invidiæ, atque Odii *Exitialis*, non ſum Ignarus; quin, ſummus tamen, ὁ Σωτὴρ καὶ ὁ Θεανθρωπος me, æque ac Conamina mea, (quamvis exigua) in ſuam Clientelam, & Patrocinium habeat, non vereor.

Adverſus noſtræ Religionis Infeſtiſſimos *Hoſtes*, tempeſtivé militas, (*Antiſtes Clariſſime*,) tam vividis Scriptis, tam viva voce. Non REGIAM MAJESTATEM, non Auguſtiſſimum

guſtiſſimum Angliæ SENATUM, Non *Univerſum* populum latet, quot & quibus Pontificiorum latebris, Circumvallamur. Quas Strages, quot Atrociſſimas Inſidias, quot Conjurationes τῆς νίκης τῆς ἀποστολικῆς Satellites Inſtruxerunt, & indies Inſtruunt, ut ex hujus Monarchiæ Naufragio, Gazas, ſibi iterum, ſine Menſura, Compararent,

Horret Animus Commemorare tot *Martyrum* Infandas Clades ſub *Antichriſti* Imperio perpetratas! Proh! — Quot Obſidionibus minantur oves, [*Lupi voraces ſub Pellibus Agninis*] TIBI IPSI non parceret Papiſtica *Rabies*!

Quam Barbaris Cruciatibus Afflixerunt *Anteceſſores* tuos! CRANMERUM, RIDLEIUM, LATIMERUM, *&c.* (Clariſſimos Martyres nunquam ſine laude Commemorandos.) Quis eorum (æquè ac Cæterorum) memoriam obliviſci poterit? niſi ſtupor Catholicus totum Orbem occupaverit, omniaque Hiſtoriographorum

phorum Monumenta Delere valuerit Index alter Expurgatorius.

URBIS hujus Celeberrimæ Vastationem quis non defleat? — O! quam horribili Incendio Cremabatur hæc Illustrissima Monarcharum sedes; ornamentum atque præsidium Regni, Mater Artium atque Disciplinarum; Mercatorum, & Reliquæ Plebis, Emporium Opulentissimum! — Quot Papivomas Flammas, In Cælum quasi Impetum facientes, Adspexerunt Angligenæ? — Non solum Civitatibus, verùm etiam Omnibus Christianissimi Fautoribus, hæc Pontifica Conflagratio Minabatur Interitum!

Vestræ *Dominationi* notissimum est, quòd statim post Exhibitum Messiam, Circiter Annum Christi Sexagessimum tertium, Hæc nostra *Brittannia* lucem verbi Divini Accepit. Hanc Spiritualem ἀποικίαν Rex LUCIUS postea excoluit. Tandem verò, ὁ Ἄνθρωπος τῆς ἁμαρτίας, tanquam *Aper in vinea Domini*, Corruptelas, Tetrasque Idololatrias, dissemina-

rat.

rat. Rursus tamen, (licet parùm feliciter Succesſerit, propter hominum Peccata) quidam vera fide Præſtantes emicuerunt, qui in præaltis Tenæbris, quoſdam Errores taxarunt, & verum Domini Cultum, ab Interitu, Vindicare Conati ſunt.

Neminem ſanæ mentis latet, quam longé latéque graſſatur hæc Diabolica Conjuratio. Paucos ignorare Exiſtimo, quo Belligerandi & Imperandi Studio, (ad Veritatis Perniciem,) Calidiſſimæ Jeſuitarum Cohortes Ardent. Contendere igitur omni Studio totiſque Viribus neceſſe eſt, ut Homines, ab hujuſmodi Præſtigiatoribus Obcæcatos, Refulgentibus Verbi Divini Radiis, Illuminentur. In hoc Opus (ut Chriſtianum *Epiſcopum* decet) Summa cum laude Incumbis; ea ergò de Cauſa, Tibi, Dignitate ac Nobilitate Clariſſimo *Domino*, hanc Εὐχαριστίαν offero. Humiliter Orans, ut Sacro

Sanctiſſimus

Sanctiſſimus humanæ Salutis Largitor, (Venerandiſſimus *Jeſus*,) te diu ſervet Incolumem, Univerſamque Eccleſiam Spiritu ſuo ſancto Gubernet, uſque ad Conſummationem Seculi, Amen.

Sic Supplex precatur

R. V.

Humilimus Servus,

Μεγάλη Δόξθεα.

The

The Epistle to the Reader.

THis great Body Politick (of our English Monarchy) being justly incensed against Popery, has often expresst its solemn abhorrence and detestation of it by its grand and August Representative the Parliament, as being a Sect of dangerous and Accursed Principles. And who cannot but see, unless they are bewitcht by the Sorceries of the Whore of Babylon, that the whole Mass of their Worship is a meer medley of Blasphemy, Non-sense, and Irreligion?

To disabuse the Common People, and such as understand not Latine, you have here a Faithful Translation of it into the best English such barbarous stuff will bear. Mr. Coverdale Bishop of Exeter, and from him Mr. Fox our famous Martyrologist, Published the Canon in English in his Book of Martyrs, and Mr. Stocker near an hundred years ago Published that and the Cautelæ of the Mass

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(*a barbarous word*) *which I had a sight of, after my Translation was finished, both which are out of Press, and therefore I judg'd it a necessary piece of service to the Publick, to expose it; it being so Foppish, that there needs little more Confutation of it then to make it English. And that's the reason the. Priests keep it in* Latine. *You know that real Beauty scorns the bedawbings of a Pencil, & Deformity will be always maskt, to avoid the Derision and Contempt of its Spectators. Therefore this spiritual* Farce *is acted in the old Romish Masquerade.*

This is that Mass for opposing which, our Reverend Arch-bishops, Bishops, Ministers, *and* Christan Brethren, *have been burnt, Massacred, and by Innumerable Torments otherwise destroyed. This is that* Mass *which you must go to, or be* BURNT, *if Popery should grow rampant here, (which God in mercy prevent) This is that* Mass *that has laid a stumbling block in the way of* Jews, Turks, *and* Heathens, *and hindred their Conversion. How mens Purses and Estates were emptyed*

ploy'd by these *State-Leeches*, *was well observed by the Reverend* Grostead *Bishop of* Lincoln, *who computed* Anno 1253. (*Act. and Mon. vol.* 1. *p.* 296.) That the Revenues of Forreigners and Clarks placed here by the Pope, amounted to 70000 Marks a year, whereas the Revenues of the Crown came not to 30000; a prodigious Sum in those times; 420 years ago.

That Excellent History of the Magdeburgenses *tells you, that* in the second Century this whisking Lye of Transubstantiation was unknown to the Church of that *Age*— *Cent.* 2. *cap.* 4 *p.* 48. *Edit. Basil.* 1559. Ignotum fuit Ecclesiæ hujus Seculi Commentum de Transubstantione.——*Neither is there one word of their* (Theatrica circumgestatione) *play-house like carrying about the Bran-Idol: nor a syllable of any* opus operatum *of the Mass.*

They come yet nearer, and tell you positively, Missæ nec vocabulum quidem apud hujus seculi scriptorem Invenias *Cent* 4. *cap.* 6. *p.* 430. Not one word

word of the Mass can you find among the Writers of this Age. *But it appears, say they, that* this monstrous & horrible Plague, of the pains of Purgatory, and the Merchandize of Masses crept first into the Church in this Age; *that is, in the sixth Century, Cap.* 10. Quando tam tetra & horrenda illa pestis de Purgatorii Pœnis, & Missarum Mercatura, primitius in Ecclesiam Dei Invecta sit—— *Yea they tell us that in the seventh Century, full seven hundred years after Christ,* (Tempore illo nondum missas habuerunt in Anglia se d tota fuit solicitudo Doctorun serviendo Deo) *that is,* yet they had no Masses in *England,* but the whole care of the Doctors was to serve God—— *With much more to that effect—So that you may see this Mass was brought in about the very time that the Man of Sin mounted the Ecclesiastical Throne; and as it was* born *with him, so no doubt but in Gods due time it will perish with him; which ought to be the Prayer of every Christian, as it of*

Yours in all Christian
Services *I. D.*

THE ROMISH MASS

Faithfully Translated into English:

WITH

Notes & Observations

Thereupon;

Plainly demonstrating the Idolatry and Blasphemy thereof.

The (*Cautelæ*, or) Caveats for Mass-Priests, Translated word for word out of the *Romish* Missale.

Instructions to be observed by the Priest that is to say Mass.

CHAP. I.

THe first *Caution* is, That the Priest who is to celebrate Mass ought well to prepare his own Conscience by pure (1) Confession: Let him earnestly desire the Sacrament, and fully purpose (2) to make it.

He is to get (3) without Book a little Note of the manner of doing his duty. Let his (4) Gestures be very composed and devout; for whereas every one is obliged to love God with all his Heart, and with all his Soul, and with all his Strength, he is not approved to love God, who shall appear at the Table of the Altar, where the (5) King of Kings, and Lord of all, is handled, and taken, if he be Irreligious, Undevout, Impudent, Distracted, a Vagabond, or an Idle Person.

Let every man therefore consider, that he sits at a great Table, let him consider how he ought to be prepar'd, let him be Wary and Circumspect.

Let him stand (6) upright not leaning on the Altar, let him joyn his Elbows to his Sides: Let him lift up his hands moderately so that the tops of his Fingers may be seen even with his (7) Shoulders. Let him fit his Understanding to the words and signs (viz. *Crosses*) for great things lie hid in the signs, greater in the words, but the greatest of all in the Intention.

Let him joyn three Fingers with which let him make the Crosses; let him fold the other two in his hand.

Let him make Crosses (8) directly, not obliquely, and high enough, left he overthrow the Chalice, let him not make Circles for

Crosses

Crosses. But when he must bow, let him bow with his whole Body bent, not obliquely, but directly, before the Altar.

Notes.

(1) This Confession is an Apish Imitation of what the Apostle Commands 1. *Cor.* 11. 28. viz. *Let a man Examine himself*, not confess to a Priest in his Ear, and receive his unsanctifyed Absolution.

(2) The Papists hold that *without* this purpose whatsoever the Priest does, is meerly null and invalid; And therefore all that worship the Wafer he holds, commit downright IDOLATRY; for by their own Doctrine if the Priest has not a right intention, it is *no God*. Now, no man living can assure himself that the Priest has a real purpose in what he does, because no man knows the heart, and consequently can have no assured Faith, (for true Faith and Doubt at the same time, are inconsistent.

(3) That is like a Stage-player, have his Part by heart, that he may the better act it: *O mimick Religion.*

(4) That is, (monkey-like) he must put a good face upon't, and so he had need; (*mark Sirs*) he is reputed the devouteſt, that's most dexterous at their Apish and Bobtayl'd Grimaces.

(5) A mighty breaden King indeed! that must be lodg'd in the Priests Guts, or at the mercy of Rats, Mice and other Vermine.

(6) Observe your postures, stand clear there, let's see the Jugling Pageant.

(7) This is fine worship in Dumb Shews; Religious Mummery!

(8) Have a care of *Saltires* or Saint *Andrews* Cro-

ses, and Mathematical Circles there, they'd spoil all the Sport

CHAP. II.

THe Second Caution is, that he must not onely think, or suppose, but certainly know, that he has the requisite Materials, that is, Wheaten Bread, and Wine with a little water. And thus he shall know that he hath both Wine and Water; Let him order the Clark to taste both the Wine and the Water, (1) for the Priest himself ought not to taste them.

*Let him pour a drop into his hand, chafe it with his Finger, and smell to it, and so he shall be sure. Let him not trust to the Wine Crewet, nor to the colour, because they often deceive a man. Let him take heed that the Chalice be not broken (or crackt) let him also take heed to the Wine, for if it be (2) corrupt he may in no wise Celebrate--If it be sower, let him [*dissimulet*] Dissemble. If too waterish, let him forbear, unless he knows that there is more Wine than Water.

And in every Case, if there happens a Doubt by reason of sowerness, mixture, or Limpidity [*Limpiditatem*] (*viz.* transparency or clearness) whether it may be made we advise him to forbear, because in this Sacrament

Sacrament nothing must be done doubtfully, wherein these words certainly must be said, (*viz.*) *For this is my Body and this is the Cup of my Blood.*

Likewise let him chuse the eveniſt and roundeſt hoſts, and pour in (3) a competent portion of Wine; For this Sacrament ought to ſerve the Senses of Seeing, Touching and Taſting, that they may be refreſhed by the (4) outward ſhew, and the underſtanding nouriſhed by the thing contained therein.

Let Water alſo be poured in a very ſmall quantity, & let it have the reliſh of Wine, for there is no danger by putting in never ſo little Water but by putting in too much (5)

The Water is put in onely for a ſignification, and one drop ſignifies as much as a Thouſand. Let the Prieſt therefore take heed that he pour it in not too faſt, for fear there run in too much.

Notes.

(1) Theſe Maſs-mongers (making a Breakfaſt of the Lords Supper) muſt Celebrate it faſting, for the Prieſt muſt not taſte whether it be Wine or no, but believes the Clark, yet if he ſuſpects him, here a trick to bray the Wine in his Fiſt, and taſte it by the Noſe very pretty! The Prieſt of *Pavia*, it ſeems did not mind this Caveat, whoſe Wine was powdered with Salt and when he ſoupt it off

thought himself poyson'd, for it seems the Salt was not transubstantiated.

(2) Such as are verst in the mystery of Tipling, say that good Wine makes good Blood, and good Blood a good Soul, *Ergo* he that will be saved must drink well. So this Bloodmaker must have good Wine, or else he makes but corrupt Blood.

(3) That is, a brimmer, when the Season's hot, and the Priest dry.

(4) Well said for once, if the outward signs serve the Senses, and the Soul is nourished by the thing signify'd, then here is no Corporal nor Material Body and Blood, but a Sacramental Eating, for the Soul and Mind have no Bodily Mouth.

(5) Ay then the Wine is spoil'd, and can never make Blood, much less good Blood.

CHAP. III.

THe third *Caveat* is, that he must read the *Canon* more (1) Leisurely then the rest, and especially from that place *--Who the day before he suffered took*, &c. For then taking breath, he ought to be attentive and Recollect himself wholly. (2) If he could not do it before, minding every word he pronounces.

And whilst he shall say, (3) *Take ye, and eat ye all of this*, he is to take breath, (4) and then with one breath let him speak these words, *Hoc est enim Corpus meum---For this is my Body*---So no other thought will disturb him. And it seems not reasonable

nable to discontinue so short, so high, so effectual a Form, whose intire vertue depends upon the last word, to wit (5) MY, which is spoken in the (6) person of *Christ*, therefore there ought no stop (or point) to be made between these words, considering that there is no reason to lead any man so to do, as to point it thus for, *This, is, my, Body*, but that the whole sentence be pronounced intire. Likewise in consecrating the *Blood* the same Form is to be observed.

In like manner when the Priest pronounceth the words of Consecration in every matter, let him always intend to make that which Christ Instituted, and the Church also does.

Observations.

(1) This word Translated *leasurely*, in the Latine is *Morosius*, that is, more surly or morose; pronouncing his words like a crabbed Fellow, that's hard to be pleased. (2) *Viz.* From the thoughts of his Belly and comfortable Importance, for if his Thoughts should straggle that way, his Consecration's naught, and the Worshippers of the Cake are Idolaters. (3) This is a meer mockery when the Priest Communicates alone, to say *Take ye, eat ye*, &c. When he won't let them have one bit. (4) If he be foundered or broken winded, or Patient to a Mountebank, as they often are. (5) In *English* not MY, but BODY is the last word; now if the whole

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vertue of the Consecration and Transubstantiation be in the last word, he should say this SHALL be my Body, *not this IS my Body*, since it cannot be the Body till the last word is pronounced. (6) A Good *Salvo*, for then the Priest must else eat himself, because the Bread would then be Converted to his Body and not into Christs.

CHAP. IV.

THe Fourth is, that if he has many Hosts to Consecrate, he must lift up one of them, *viz.* That which he has pitcht upon for (1) himself when he began the *Mass*, and he must let it lie amongst the rest, provided he directs his intention to them all, both in Crossing and saying, (2) *This is my Body*, and must think upon as many as he lifteth up, or hath before him.

We Advise also, that the Priest get the Canon by heart, for so he may say it more Devoutly, yet let the Book be always before him, because if he should chance to miss, he may have recourse to it.

Observations.

(1) Here to be sure the Priest chuses the largest Cake to make a lustier God for himself (which is onely when some of the *Parish* Communicates with him,) and then eats him, (washing it down with his Blood) but not a drop for the people. His God is a large one, and Capers about as the

spiritual

spiritual Magician Charms, whilst the other little Diminutives lie sneaking till the grand VVafer makes its *Exit* into the Priests unsanctified Guts. But O what a Comedy is it to see, how many Freaks, Gambals, and Antick Tricks our God-maker plays, what Tossings, Cringings, postures, Adorations, before the poor God is devoured; This is a meer Comi-Tragedy.

(2) Here he makes many Gods in a lump, and therefore should rather say, *These are my Bodies.* As for the Blood, he may indeed say it, for he turns no Wine into Blood save for his own God; so that the rest have either no Blood, or else the Blood is made at the same time with their Bodies, if so, what needs the Priest make a Distinct Blood for the Body he eats, for without Blood the Body is a meer Carcass, and therefore the rest onely eat a *Dead* Body—or if the Blood be in it, they are worse than Canibals to eat their supposed Living God; since it is more Cruel and Barbarous to eat that which has life in it, then that which is *Dead.*

CHAP. V.

THe fifth is, that he must so gently handle the Chalice, that by no surprize of a sudden cough it should rush against any thing; but let him take it gingerly, so as that he may have no Impediment.

But when he shall take many Hosts, as when the host is to be (1) Renewed, let him first take that which he hath consecrated, and the blood likewise, and then those that Remain; Yet let him take his own

before any of the other, because he believes and is (2) Assured of his own; of the others he believes, but is not certain---Finally let the (3) washings be.

Observations.

(1) This Renewing of the Host (or Breaden God) is when it grows mouldy, or rotten (there's a God indeed!) for that often happens through the neglect of his Canonical Guard, or when the Priest reels into a Ditch from the Tavern, and the God in the Pix-box catches cold.

(2) Assur'd of his own, that is, for ought he knows some unlucky Wag or other might play Tricks, and steal away the Gods of others, but he has his in safe Custody, therefore assured of it. O Horrible! The Uncircumscriptable God supposed to be Imprisoned in the Priests filthy Pocket!

(3) These *Washings I* take to be the last finger-licking of the Priest, when he has eaten his God, and washt his flesh down with his blood, rinsing the Chalice, his Teeth and Fingers, because neither flesh nor blood should Remain.

CHAP. VI.

The Commemorations to be made in the Canon of the Mass, and for whom.

THE Sixth is, that he concern not himself with too many Names in the *Canon* or *Memento*, and that not always, but

but as often as he thinks fit, he may do it, and when he Pleases omit it: Because the *Canon* by Multitudes of Names is tedious, and by that Cogitation is Distracted.

Yet it is Reasonable, that he Remember *Father*, *Mother*, *Brother*, and *Sister*, and such as he thinks meet in that Season to be Recommended, especially those for whom he says Masse. Yet let there be no Vocal but a MENTAL Expression.

CHAP. VII.

THe Seventh is, that he must take care when he washeth his Mouth or Teeth (which he may lawfully do) that he swallow not down the (1) *taste* of water with his spittle.

And if the Priest should by chance swallow down a drop of water when he Washeth his Mouth, yet in the Opinion of the Doctors he may say Mass, unless he should do it of set purpose.

Hereunto agreeth *Richard* in his fourth Distinction. But *Thomas* says, Unless he swalloweth it not down in great quantity: with these also (2) *Angelus de Clavasio* in his *Summary* agrees. Let him take heed of spitting after Mass as much as he can, until he hath eaten and drank, and

that for Reverence sake, and also for fear that something sticking in his Teeth or Wind Passage, should that way be spit out.

Observations.

(1.) This is right *Straining at a Gnat, and swallowing a Camel*, Matt. 23. 24. *A making clean the Outside of a Cup* (or Platter) *when the inside is full of Ravening and Wickedness.* Luke 11. 39. Mat. 23. 25.

2. This *Angelus*, Author of the Evangelical Summary, was a Sophistical School-Doctor, as *Richard*, *Aquinas*, and the rest were, who had Leisure, enough to study these Idle, Superstitious Theories.

CHAP. VIII.

AND although the Mass is very devoutly to be Celebrated for Contemplations sake, yet there is a mean to be observed, least the man be noted to be over tedious, or too short, for hastiness is a sign of Negligence, and Tediousness is an Occasion of Distraction both to him, and his Auditors, both these *William* of *Paris* Rebukes in his Book of *Divine Rethorick*; but he that useth a *Mean*, Acts safest; now every Priest ought to have this Regard, as to say every Mass, with such Affection, as if he had said his first Mass, and as if he should never say more; for every such great gift ought alwayes to be new. There-

Therefore the Priests must have great care in his Consecration, great Reverence in his handling, and Devotion In the Receiving it. And in his so feeling and doing the Sacrament shall be worthily ministred, he shall rightly perform his Office, and Perils and Offences shall be avoided.

CHAP. IX.

LIkewise in saying of his Collects, let an (1) odd Number always be observed, if it may be conveniently done, except it happens ordinarily that he must do otherwise. He must say one for the Unity of the Divinity; Three for the Trinity of Persons; Five, for the Five-fold Passion of Christ, and his Wounds; and seven for the seven fold Grace of the Holy Spirit.

It is not expedient to exceed the Number of seven, least he forget many. But such as can do otherwise may do it in their private Masses.

Also in the Masses for the Dead no Prayer is said but of the Dead, save this Prayer onely, *O Almighty and Everlasting God, who hast power over Quick and Dead*, &c. Because it maketh also mention indifferently of the Dead, and that in the private Mass.

Likewise so often as the Prayer is made

to God the Father alone, he must say at the end of it, *Through thy Son our Lord Jesus Christ.*

But if it be made to the Father, and any mention is made therein of the Son, then he must say at the end, *Through the same our Lord Jesus Christ thy Son*; and if the Prayer be made onely to the Son, then he must say in the end, *Who liveſt and reigneſt God with the Father and the Holy Spirit, World without end.* Amen.

And if mention be made of the Holy Ghost in any Prayer, then must be said in the end, *In the Unity of the said Holy Spirit, God World without End, Amen.*

Notes.

(1) This seems not onely to Ape the the Philosophy of *Pythagoras*, which consisted in Numbring, but to have also a certain Magical Relish; for your Conjurers dispose of their Charms and Inchantments by certain Numbers, in which they say are great Mysteries, and the whole vertue of their Diabolical Art——Now I profess seriously that I believe this Mass to be a kind of Sorcery, not onely because of these kind of Magical Tricks, Postures, and Observations, but also (which is to be lamented) because so many millions of people have been bewitcht by it, and so many millions of the true Worshippers of the Living God destroy'd for opposing this vileſt of Idols. O the Blindneſs, O the Blasphemy, of these *Deteſtable* Mass Prieſts!——In their Collects they

they call upon men and women Saints; neglecting the (onely) Adorable God, they call upon the Merits of ſuch as dy'd Traytors, or rather Incarnate *Devils* Sainted by the Pope, and forget the Merits and Paſſion of our Bleſſed Lord Jeſus--how abominably Superſtitious are their Prayers for the *Dead*, ſuppoſing a Purgatory, and renouncing the Blood of Chriſt our onely true Purgatory from Sin, &c.

Here begin certain Notable Inſtructions and Cautions to be obſerved about the Defects or miſchances which might happen. And of the Accidents that might fall out in the Maſs, and eſpecially about the Conſecration of the Hoſt, and firſt what is to be done if the Prieſt happen to be ſick.

CHAP. X.

FIrſt if the * Prieſt begins to find himſelf ill at the Altar after he hath Conſecrated, ſo that he cannot make an end of the work which he hath begun, then if there be any other Prieſt at hand, and that the ſick Prieſt is able to ſhew him the place where he left, he that is in health ought to begin there, and ſo make an end of it; but if he cannot point him to the place, then let him begin at ſuch a place as may be gueſs'd he left at. But if there be no Prieſt preſent, let another Prieſt be looked for, againſt the next Morrow, and then let the

the Clark shew him as well as he can where he must begin; But if the Clark be not able to Certify him, nor none of those that were present, neither can by any means understand where the Sick Priest dwelleth, then let him say over again the Consecration, and make an end devoutly. For *Authority* saith, that that cannot be said to be twice done, which a man knoweth not whether it were done or not---*Non dicitur iteratum quod nescitur esse Factum.*

If the Priest happen to miscarry or die, before he come to the *Canon*, it shall not be needful for any other to make an end of the Mass. Yet nevertheless, if any is willing to Celebrate, he must begin at the beginning of the *Mass*, and devoutly finish it all.

Now if he miscarry in the *Canon*, and yet shall have made some Signs and Crosses before the Transubstantiation and Consecration of the Sacrament: Then some other Priest ought to begin again, at the place where the other left, and onely supply that which remaineth.

And when the Priest shall happen to miscarry whilst he is a Consecrating, having already in part pronounced some words, and not fully finished: Some other Priest, In the opinion of Pope *Innocent*, ought to begin at this place, *Qui pridie*, &c.

&c. Who the day before he suffered.

Nevertheless if the Priest shall miscarry the (1) *Body* being once Consecrated and not the *Blood*, some other Priest may finish the Consecration of the *Blood*, beginning at this place, *In like manner, &c.*

Notes.

* This gross and bruitish *Doctrine* of *Transubstantiation* has involv'd the Papists in such inextricable Labrynths, such a multitude of ridiculous absurdities, doubts, and difficulties, that they shall never be able with all the querks and School-subtilty of their *Doctors* to avoid the shame and Confusion of it, as you shall hear.

(1) Here are two workmen (Body and Blood-makers) as before were two Workmen to make one Body——Now the former having not gone through-stitch with his work, nor made a compleat Body, because he pronounced not the last word, therefore what he did signifies nothing, and another finishes the Job—Brave Doings!

CHAP. XI.

IF he perceive after he hath Consecrated the *Body* that there is *no Wine* in the Chalice, the Host shall be put up again fair and clean into the Corporas Case, and when he hath made ready the Chalice, let him begin again in this place, *In like manner*, &c.

If

If he perceive before the Consecration of the *blood*, that there is no water in the Chalice, he shall immediately put some into it, and make an end. But if he perceive after he hath Consecrated the blood, that there is no water in the Chalice, yet must he go on, and mingle no water then with the blood, for so the Sacrament would partly be Corrupted: Nevertheless the Priest ought to be sorry, and be punisht for it.

If after the Consecration of the *blood* he perceives that there was no Wine put into the Chalice, but only (1) Water, he ought to put out that water, and put in Wine and Water together, always provided that he perceive it, before such time as he receivet h the body: And besides he ought to Rehearse the Consecration of the *blood*, beginning at this place, *In Like Manner*, &c.

If he perceive this after he hath Received the Body, he ought afresh to take (2) another Host to be Consecrated anew with the blood, as the Doctors of Divinity say, and Reassume the words of Consecration, beginning at this place, *Who the day before*, &c. And in the end he must again take the Host that was last Consecrated, notwithstanding he had Received the *Water* and also the *blood* before.

Yet

Yet Pope *Innocent* ſaith, that if the Prieſt feareth, to (3) offend (or give Scandal) by Reaſon of the delay [or Tedioufneſs] theſe words only are ſufficient by which the Blood is Conſecrated to wit, *In like Manner*, &c. and ſo receive the blood.

Likewiſe if by Negligence, it ſhould happen that after the *Canon* is read and the Conſecration finiſhed, there be neither Wine nor Water in the Chalice, he ought immediately to pour in both, and the Prieſt ſhall Repeat the Conſecration from that Place of the Canon to wit, *In like manner after he had ſupped*, unto the *end*. Nevertheleſs he muſt not make the *two* Croſſes which are ſeverally made over the Hoſt.

Now if thou wouldeſt know what the Prieſt ſhould do, when as after he hath Received the Body, he hath Water in his Mouth, and is certain that tis ſo indeed, whether he ought to ſwallow it down, or ſpit it out, thou muſt look for that in the Summary of (4) *Hoſtienſis*, in the title of the Conſecration of the Maſs.

Howbeit, it is better for him to ſwallow it down, then to ſpit it out, leſt haply when he ſpits out the Water, he caſt up ſome Crum of (5) BREAD withal.

Notes.

Notes.

Mark (good Reader,) what a deal of Balderdash Foppery, and Confusion's here; sometimes an Empty Cup is Consecrated; then where's the blood? why the (breaden, and bloodless) God is laid by, to rest till the Priest new makes him some—— If he Consecrates without Water, there's no adding of it afterwards, left the blood should be corrupted (mark that) The blood of Christ is incorruptible, this is Corruptible; Ergo, tis not the blood of Christ. The knack is, that if the *Water* had been mixt with the Wine, before the Wine had been turned into Blood, it had been, (say they,) Transubstantiated into blood (with the Wine) if discreetly mingled—but otherwise it won't Incorporate; come Riddle me that! Their *Schoolmen* are sometimes together by the Ears about these Sacramental Subtilties, and Skirmish stoutly, but the Prevailing party boldly Alledge, that as holy Water makes all the rest of the Water Holy, (Ay a drop of it forsooth will sanctify the whole Ocean) so the Wine put amongst the Water turns it into Wine, provided there be more Wine then Water: Look ye now, there's the Difference! Now here be two Transubstantiations of the Water, first into Wine, then into blood,—— Yea there's a third Metamorphosis of it, when 'tis converted to something else in the Priests belly, and avoided.

(1) If this should happen, then the Sacramental words are pronounced in vain.—— Or had their Doctrine been true they tell a swinging L Y E, When the Priest says, *This is my* (that is Christs) *blood*, meaning Material Corporal blood, and yet there's nothing but meer Water which the Impi-

ous

ous Wretch *Worships*, and advances, it above his brainless Bald-pate for the People to adore it; If this ben't point blank IDOLATRY, there's no *Idolatry* in the World. Now either this may sometimes happen, or not, if it happens, no man is sure but he commits Idolatry every time he is at Mass, If it never happens the Caveat is Superfluous, and his Infallible Popeship is an impertinent fallible Sot.

(2) Here's another Trick for you, Gentlemen, the God-maker in this Case, eats no less then two Gods at a Breakfast, one wet, another Dry; O Monstrous sottish Popery!

(3) That is in plain English, if the People are sensible of the Juggle, that their God is not well made, and so for fear they should refuse to adore it, the Priest must by a neat Legerdemain gallop it over in his mind, which will do the feat cleverly.

(4) This *Hostiensis* writ a vast Volumn of these Fopperies, and treats of this matter, *lib.* 4. *tstul.* 15.

(5) Note that BREAD is here still called BREAD after the Consecration and after the eating of it also, A Heresy, (in the Judgment of Papists) so great, that whosoever holds it, is first to be given to the Devil, then to the Tormentors, to by fry'd in flames, or else by some other Romish Charity destroy'd. Yet if St. *Paul*, 1*Cor.* 11. 24. Or Christ himself *Mat.* 26.26. *Mark* 14.32. *Luke* 22.19. may be believed, It is called BREAD after Thanksgiving (or if they will have it Consecration) and in the Distribution of it to the Disciples, as well as before. Now the Pope (Unawares) here calls it BREAD, yet you must believe it to be flesh; therefore the Priest must swallow the Water, lest any God-flesh sticking in his Teeth, or straggling in his Chops, should be spit out with it.

CHAP.

CHAP. XII.

LIkewise if the Priest after Consecration, remembers that he has been at (1) Breakfast, or has Committed any Deadly Sin, or is Excommunicated, he must be Contrite, or at the least (2) Desire the Grace of Contrition, and then he may well enough go on, so he purpose to make satisfaction and desire Absolution.

Howbeit, if before the Consecration, he Remembers himself concerning the things aforesaid, it were safer for him to leave the Mass begun, and get absolution; unless by so doing some scandal may arise.

Notes.

(1) By a Canon at *Salegaustadein* in the time of *Henry* 8th. Emperour, and Pope *Benedict* 8. No Priest was to say Mass the day following, if he has drunk after Cock-crowing, unless in Case of necessity. And if it be dangerous to swallow a drop of water when he washeth his Mouth (which they fiercely dispute) much more danger there is of a lusty Morning's Draught—Now how contrary is this to the Lords Supper or Communion? Which was administred by our Lord *Jesus* after they had supped.

(2) Note how little Repentance will serve this *Theophagus* (God-eater) of a Priest, and

(3) How tender they are in concealing the Sacramental Cheat, it being safer to neglect Confession and Absolution, then discover it.

CHAP.

CHAP. XIII.

ALso if a flie, Spider, or any such thing, fall into the Chalice before Consecration, or if it be perceived that any Body has poyson'd it, that Wine must be pour'd out, and when the Chalice is washt clean, there must be other Wine mixt with Water, put in to be Consecrated.

But if any of these things happen after the Consecration, then shall he (1) *slily* take the Fly, Spider, or any other such thing, and diligently wash it between his Fingers, over some other Chalice in Divers Waters, and so burn the Vermine, and put the Water that washed it with Ashes into the (2) Pix, or if it can be done without *Abomination* and *Horror*, let the Priest take it.

But if it may probably be feared that the Nature of the Wine is infected with Poyson, or that the Priest dares not receive it for fear of Vomitting it up, or over much horror, let it then be burnt, as before, for the Poyson by no means must be taken, but the blood wherein the Poyson is, must be kept in a clean Vessel with the Reliques. And lest the Sacrament should be imperfect, he must again in due order

make

make ready the Chalice, and Reherse the Consecration of the blood, beginning at this place, *In like manner*, &c. And note this, that according to the Doctors, no Abominable thing ought to be received by Occasion of this Sacrament.

Notes.

What a deal of misfortunes this Round-Robbin of a God is subject too! Certainly if it had been a God, no corruption could touch it, therefore here is a notable confutation of the Popish *Transubstantiation*, it being an unanswerable Truth, that whatsoever is capable to be infected with poyson or annoyed with vermin, cannot be the Body and Blood of Christ, which is now Glorified and Incorruptible; But this Popish Sacrament (as their own words expresly declare in this place) may be so infected and annoyed—therefore it is not the Body and Blood of Christ. VVhich plain Argument I defy all the Jesuits in *Europe* to answer.

All that are acquainted with *History* must need know how frequently the *Deviliſh* Priests have *poysoned* their Hoſt, and destroyed their Communicants, thereby, making that which Christ ordained to be a Sacrament of Life to the faithful Receiver, Fatal, invenom'd murthering *Dose*. As it was to Pope *Victor* the Third, who was *so poysoned*, &c. But how long, O *Lord*! how long wilt thou suffer this Monstrous Abomination to infect the World?

(1) Here you have the Priest turn'd *Spider-Catcher*, and *Fly-washer*—very good—but pray what was it these vermine drunk, till they were drown'd again? Was it VVine? Then the Consecration

nihil

nify'd nothing: Was it blood? if so, Spiders, Flies, &c. may drink the sacred Blood of Jesus—O horrible Blasphemy!

(2) This *Pix* is a kind of a shrine wherein they put all the sanctified Trash, as Reliques and other such things; here these holy Spiders are reposited—Well I'll say no more, but, Like *Relique*, like *Saint*, like *Sacrament*, &c.

CHAP. XIV.

IF the Priest forgets to say some of those things he ought to have said, he ought not to be troubled in mind for it. For he that speaketh much, doth not always remember, what he saith; yea although he certainly knoweth that he hath left out somewhat, yet let him go on, and make no Rehersal thereof, considering that there are no such things necessarily required in the Sacrament as are *Secrets* or some other words of the *Canon*, nevertheless if he manifestly perceive, that he hath left out somewhat that of necessity is to be used in the Sacrament, (as the form of the words of Consecration) he ought to Reherse over again * all the words of the Consecration upon that matter; *for otherwise it should be* NO CONSECRATION, which he needed not do, if many other things had been omitted. This Conjunction (*Enim*) for, or the rest of the words which

go before or follow after the Form, are of not of its substance. But if the Priest should stand in Doubt whether he had left out some word appertaining to the substance in form or not, he ought by no means to keep the form, but may without any rash assertion amend all the order and form concerning his own matter, with this intention, that if he had once Consecrated, he would by no means Consecrate again; But if he had not so Consecrated, that then he would Consecrate both Body and Blood.

Note.

* These Spiritual Conjurers make a kind of Magical Charm of their Sacramental words; for if the Priest mistakes one word or syllable, *all's stark naught*, and ineffectual—For all the world like the Black-Art-men, who in their Incantations must not miss a syllable of their form of Deviliſm, if they do, the Inchantment signifies no more than this Consecration. We find Christ and his Apostles at their holy supper did not strictly tie themselves, yet all agreeing in substance to one Form. But these Priests never follow any form mentioned in Scripture, but impudently use a Form of their own Invention.

CHAP. XV.

IF any Priest at any time of the Consecration, be distracted of his actual Intent and

and Devotion, yet nevertheless he Consecrateth, considering that the habitual and vertual Intent remaineth still in him. For the Chief Priest Christ Jesus supplyeth his defect. But if through over great distraction he lose both the habitual and actual Intent (which seldom or never come to pass) it seems he ought to reassume the words of Consecration with the Actual Intent: And yet in such sort, as that he would not Consecrate, if he had already Consecrated.

Note.

Mark still what weight is put upon the Priests intent; the whole validity of the figment of Transubstantiation depends upon it—Therefore (as we noted already) there is no avoiding the Idolatry which the people must commit if they worship a Cake for a God, their own Doctrine being this, that without a right Intent the Consecration's of no effect. Now I would seriously appeal to any moderate Papist, (if there be any such) what Devotion, or Pious Intent can that Priest have that goes from a VVhore or a Drunken Debauch to make his God (as many do, if not most of them) O! that the VVorld should be so besotted as to believe that such pittiful sinful VVretches shall do more than the Almighty God himself does! He made the Creatures out of nothing by his word; but these Nonsensical, most horrid, and most monstrous Blasphemers make their Creator of a Creature by their words, yea many thousands in one day, and many Millions in one Age. Oh! the amazing patience of Heaven, that will

will endure such affronts of Hell which the very Earth hath greatest Reason to tremble at the hearing of!

CHAP. XVI

ITem, if the Consecrated Host fall from the Priests hands into the (1) Chalice either by reason of Cold or some other Cause, before he hath divided the Host, or after, he shall in no wise take it out, nor begin again any of the Consecration, nor yet alter any thing about the Celebration of the Sacrament: But proceed with his Crossings and the rest of his business, as if he had had it between his hands. But if the Eucharist falls to the Ground, then let the Earth whereon it fell be scraped up and burnt to Ashes, and the Ashes be bestowed (or kept) near the Altar.

Notes.

(1) Here you have the poor Bran-Idol in danger of Drowning in his own Blood, yet the Priest must not once dare to give him a lift, till he has said all his Tricks over him, and then soups off Flesh, Blood, and Bones at one go-down—This God is in as unlucky a Plunge as the Flies and Spiders lately mentioned, and if he been't drown'd, he's at least well sous'd and sok't—yet 'tis pretty sport to see how the Priests Fingers frisk and Caper without their God, whilst he poor thing stirs not a bit,

but

but looks to be swallowed Dead or alive every Minute.

(2) Mark that the Earth is not fit to bear this Idol, and therefore because it had the honour to touch it, 'tis scraped into Reliques—O horrible Blasphemy!

CHAP. XVII

Item, If through neglect any of the Blood drop down upon the Table, that sticketh fast to the ground, let the Priest lick up the Blood with his Tongue, and let the place where it fell be scraped, and the scraping burnt, and the Ashes kept about the Altar with the Reliques. And according to the Canons let the Priest do Pennance forty days, or otherwise let him make due satisfaction, at the discretion of a wise Confessor.

But if the Chalice drop down upon the Altar, let him suck up the drop and do Pennance three days, but if the drop fall upon the Table cloth, and run through unto the second Cloth, let him do Pennance four days; If unto the third Cloth, let him do Pennance nine days, if unto the fourth Cloth, let him do Pennance twenty days, and let the Priest or the Deacons wash the Cloaths, which the Drop touched, in three several waters over the Chalice, and let the washings be laid * up and kept with the rest of the Reliques.

Note.

* Here again we have new Reliques; but in my opinion, if the Priest had been made to Drink these washings, it had been a more cleanly Draught, then the washings of the Flies, Spiders, and other Vermine, whereof a dranght was before made, if the Patient would have soupt it off.

CHAP. XVIII.

Item if any man through chance (or surfeit) vomit up the * Eucharist, the same vomit shall be burnt to Ashes, and the Ashes thereof to be bestowed and kept about the Altar.

And if any Clark, Monk, Fryer, Priest, or Deacon do it, let him do Pennance forty days; a Bishop seventy days, and a Layman thirty. But if any man cast it up by reason of sickness, let him do Pennance five days, or else let him as aforesaid make due satisfaction at the discretion of his Confessor.

Note.

* The Eucharist is taken for the Priests God—But the word *Eucharistia*, signifies giving of Thanks, *Gratiarum Actio*—or *bona gratia*, good grace, *Eph.* 5. 4. And since it would be too gross to say *to vomit up God*, or *Gods Body, or the Host*, they say the *Eucharist*; that is in plain *English*, *they* vomit up Thanksgiving, and instrine the stinking vomit as a delectable Relique,

CHAP.

CHAP. IX.

AND whatsoever Priest shall not safely keep the Sacrament from being EATEN up, either by Mice, or any other Vermine shall do Pennance forty days. But if any lose it, or if any one piece thereof fall to the ground, and the same not possibly to be found again, let him do Pennance thirty days. And it is also thought good that that Priest through whose negligence the Consecrated Hosts shall putrifie, is worthy the like Pennance: and such a Penitent ought to fast and abstain from the Communion and saying of Mass, during all those days.

Nevertheless in weighing the Circumstances of the offence and person, the aforesaid Pennance ought according to the will of the Discreet Confessor, to be either augmented or diminished.

Nevertheless this is to be holden for a sure Rule, that whersoever all the whole *Species* of the Sacrament are to be found, they are reverently to be reverenced, but if it cannot be done without Peril, then they are to be reserved for Reliques.

Note.

Here they take the name *Sacrament*, as they did

before the name Eucharist—for it would be too gross to say that the Body of God should be eaten with Mice, &c. Surely it cannot be said of this God as it is said of Jesus, Psal. 16. 10. *Thou wilt not suffer thine Holy One to see Corruption*, Act. 2. 31. & 13. 35.

CHAP. XX.

Item, If the Host or but a *piece* thereof be found under the (1) *Patten* or *Corporas* Cloath, and be doubted whether the same be Consecrated or not, he ought reverently to receive it, after he hath taken the Blood, as thou shalt find more at large set out in the *Title* of the Celebration of the Mass.

Item, if the Lords Body given to (2) a sick man or woman be by him or her cast up through Infirmity, or by reason of any other Cause: Yet let it be received again as carefully and as speedily as may be. And if there can be found none that hath so *good* a Stomach as to receive that which the sick body hath cast up, then let it be burnt and the Ashes kept in a Shrine.

Note.

(1) The Cover of the Chalice is called *Paten*, and the *Corporas* Cloath is so called, because the Body of their God rests upon it.

(2) I find a Story Recorded that in the year 526. In *the Jacobin* Convent, in *Auserre*, an old Fryar

Fryar of that place having been almost rotten with the *Pox*, and had not said Mass a long time, resolves to Feast himself with his God on *Corpus Christi* Day, but not able to digest it, thinking to return to his Chamber, he disgorges that, with other filthy stuff just before the Chapter Door—This sets all the Convent in an uproar, and the *Prior* being absent, they consult a while, and at last set up a Tabernacle over it, as they do when they sing for the *Dead*, with four wax Tapers, one at each corner—then the Novices sung all day this versicle, *Tantum ergo Sacramentum veneremur cernui*, &c. they sang also the *Antiphone* of the same day, viz, *O sacrum Convivium; &c.* that is, *O Sacred Banquet*, yet none of them had the Stomach to taste it, so that they could never have more truly said, *Domine non sum Dignus ut intres sub Tectum meum*, Lord I am not worthy that thou shouldst enter under my Roof,—*viz.* to be swallowed by me.

At last they agree to shovel the holy vomit together, and reverently gather it up, and that the ground should be carefully pared and all carried into the Church—then comes the Superior in his holy Vestments who with the whole Convent went into the Church in solemn *Procession*, two Novices marching before the Shrine, with Candlesticks, & Tapers. Well the ground is pared, and the holy vomit gathered up with anointed Fingers—some set up their howling Notes, and some shed their Crocodile Tears at so doleful a Spectacle, to the great confusion of their Solemn Feast—Now they consult what was best to be done with it, some of the oldest Doctors advised it should be burnt and the Ashes kept in a Shrine, which was immediately done—And now Gentlemen there's your blessed Relique. The two Novices mentioned, were amaz'd at this abominable Passage, and upon deep scrutiny resolved (God in mercy so ordering

fering it,) to forsake that filthy Profession, and therefore left the Convent and became worthy Professors of the Gospel. From whom this Passage was received, and Published by *Mr. Stacker* in English, near one hundred years ago.

CHAP. XXI.

THE like also of the * *Invetered* Eucharist. [that is, rotten with Age] set down by the Councel of *Orleans* chap. 5. Every Sacrifice that's spoiled by forthd oldness is to be burnt, and the Ashes thereof to be disposed of near the Altar.

Note

* *Here's a rotten God still! surely this is not that living Bread that came down from Heaven.*

CHAP. XXII.

ITem, if the Body of Christ being (1) consumed either by Mice or Spiders, cometh to nothing, or be overmuch bitten, if the Worm lie whole and found in it, then let it be burnt but if the remnant that is so bitten, may be taken without loathing, it is a great deal better that it be received.

Likewise if any man incontinently after the receiving thereof, cast it up again (although this Food of the Soul passeth away into the mind, and not into the Belly) yet for the Reverence that's to be had to the Sacrament, if there be found never so little a piece of the Eucharist, let it be reverently received (2) again, and the vomiting burnt, and the Powder thereof put amongst the Reliques.

Note.

(1) *O detestable, O horrible Blasphemy! Now it belches forth without a blush—O you villanous Wretches*

Wretches, what Lords Body do you mean? Now your own Mouths confound you, and 'tis your own Mass Book will bear Record that your God is a corrupt, rotten filthy Idol—Nor shall you escape that divine Nemesis that flaming vengeance reserved for you by that Jesus you thus Mock and Blaspheme, for your more then Barbarous Murther of his Dear Members, because they would not worship your rotten Worm-Eaten Wafer.

(2) *Like the Dog that turns to his vomit; 'tis pitty they should ever eat better meat.*

CHAP. XXIII.

ITem, as concerning the matter of the Blood, take heeed it be not sharp, or else so small Wine, as that it hath no colour of Wine, neither let it be redish water, stained with a Cloath that hath been Dyed in red wine, let it not be vinegar nor wine utterly corrupt. Let it not be Claret Wine [*Claretum*] nor Wine made of Mulberies nor Pomegranates, because they keep not the true colour of Wine.

Whosoever Consecrateth knowingly, and not compelled, with wine that is in the way of corruption [*in via corruptionis*] or tending that way grievously sinneth, although he Consecrate: Because it keepeth not the colour of Wine.

Item, there must be great care taken that but a little water be put into it, for if there should be so much put in, as to cause the Wine to loose its colour, the Consecration were of NONE * effect.

Note,

* *They say that there are many kinds of Pears wherewith a man may make Wine to say Mass withal for want of better stuff; and why not as well Mulberries, Pomegranates, &c. Now if these block-headed*

headed Priests had contented themselves with Christs way, they had not needed to keep such a sputter and puzzle about the mixture of water with the wine, for there's no such thing in Christs Institution. Besides a man had need be a Prophet, to know when there is but just water enough, else he commits Idolatry; because say they, if there be too much, the whole Consecration is ineffectual.

CHAP. XXIV.

IF any part of the (1) Wine be spilt before the Transubstantiation let him change the (3) *veile* [*palla*] without any words, and Celebrating Prosecute his Office.

If all be spilt, let the Cloaths be changed, and let him minister it again, and begin from *this oblation therefore*, yet always premising a Confession.

If any part of the (2) Blood be spilt after Transubstantiation, yet let not the Priest cease to do his Office.

But if it be all spilt, so that there remain no jot thereof (which is very hard to do) let him lay it up on the Altar, and minister the Bread again, and the Wine and VVater also, and begin again from *this oblation therefore, &c.* Always provided that his *Confiteor*, (that is, Confession) be first said: And let the Minister or sick Body receive the first host, or some other that is ready for that purpose.

If the Blood (4) freez in the Chalice (in frosty *weather*) the Priest must breathe over it a good vvhile, till it be thavved, or with great reverence thavv it, with quick Charcoal, or if it cannot so be thawed, let him swallow it down whole. (5)

Notes.

(1) *Before Transubstantiation, they call it* Wine, VVine;

Wine; but after, (2) Blood, Blood; for then say they) 'tis no more Wine.

(3) This is that that covereth the Chalice; which must be removed by slight of hand, for fear of Offence forsooth.

(4) Sure this Blood must be very cold, when separated from the Body, for Blood never freezeth in a mans Body unless the Body be stark Dead.

(5) This is no Drinking, but Eating of Wine, (or rather Blood) the Priest must have a notable wide Throat if he escapes choaking—Poor Anacreon was choaked with a Grape-stone, and one of the Popes with a Fly—and Fabius the Pretor with a hair in his Milk, but our Priest can gulp down a lump of bloody Ice. Presto be gone.

CHAP. XXV.

ITem, if there be any other thing requisite to this matter, let them be sought for in the Breviary and Lecture of *Hostiensis*, in the Title of the Celebration of the Mass, or rather in the *Summaries* of the New Doctors of the Civil and Canon Laws, and of the Divines.

Note.

Reader, here is the Conclusion of the Cautelæ *or Caveats of the Mass: such a Medley of ridiculous Foppery and Superstition, yea point black Idolatry, that I profess I could have hardly believed that any men of sence could have heaped together such a parcel of monstrous absurdities, had not I seen them in their own Books, which are here carefully translated word for word. Yet by this Conclusion, it seems there are Cart loads of them, and therefore who so pleases may rake that prodigious kennel. Here is stinking stuff enough to nauseate any true Christian and so we leave them.*

The

The *Mass* of the *Body* of *Jesus Christ*.

The Preparation, and Requisites of the Priest that is to say Mass---And first of his Confession and Absolution.

CHAP. I.

NOw to your Work Priest, make Room there! Well, when they are to play their Part, and remedy the mischances that might happen in the interlude— the Priest prepares himself by saying his *Confiteor*, by the appointment of Pope *Innocent* the third, then he must be Combed, Trimmed, and must wash his hands---and so put on his holy Garments---Look ye sirs! here's the first Scene.

The Preparation to the Mass.

Here is to be noted that he which will make Confession of his Sins, must first say unto the Priest,

Bless me O Father. (1)

The Priest.

The Lord be in thy Heart and in thy Lips, for the Confessing of all thy Sins, In the name of the Father, and of the Son, and of the Holy Ghost. So be it.

Then let him make Confession of his (2) *Sins, and when he hath so done, let the Priest say,*

The God Almighty have mercy upon thee, &c. Indulgence and Absolution, &c.

Let thy Sins be forgiven thee the through MERIT of our Lord Jesus Christ the SUFFRAGES of our Holy Mother the Church, & the GOOD DEEDS which thou shalt do hereafter by the Grace of God.

Then let him injoyn him his (3) *Pennance saying,*

And for an Especial Pennance, thou shalt say *this, and this*, or do *this* and *this*.

Then

Then let him absolve him, saying,

Our Lord Jesus Christ the high Bishop, of his most Pious Mercy absolve and forgive thee; And I by the (4) Authority granted to me, do first absolve thee from the sentence of the less Excommunication if thou hast need thereof. And besides I absolve thee from *ALL* thy Sins, in the name of the Father, and of the Holy Ghost, *Amen.*

Notes.

(1) *First note that the Priest Blasphemes God and Christ at first dash, by applying himself for a Blessing to his* (per antiphrasin) *Holy Father, here's like to be Holy Service indeed! mark also that in the Absolution what stuff is joyned with the Merits of Jesus the sole and onely Mediator, viz. Mother Church, and his own good works, making them joynt Saviours with Christ, that is, Mother Church one third, viz. out of the store of works of Supererogation, viz. good works, which they are not commanded to do, which indeed is that very* Ethelothrekeia, *will-worship, condemned* Col. 2. 23. *This is done by the Rabble of Shavelings, Priests, Monks, Fryars, &c. Another third is to be fetcht out of the Shop of his own good Deeds, so that one third onely is allowed to Christ, and therefore these Blasphemers make him onely a third part Saviour.*

(2) David *prays to be purged from secret Sins, because it is impossible to know all, but the Priest it seems can do more than* David *who said,* Psal. 19. 12. Who can understand his errors, Cleanse thou me from secret faults.

(3) *This Pennance they injoyn for satisfaction, and by THIS, and THIS, is meant what the Confessor thinks fit to order him, as three or four* Pater Nosters, Ave Marys, *or some such dreadful punishment, and when he has fumbled them over, he is like*

an

our late Treason-plotters, AS INNOCENT AS THE CHILD UNBORN—*Is not this fine satisfaction? Certainly the Merits of Christ are Excommunicated, by these fellows: Yet the Scripture tells us, that* by the Travel of his Soul, God saw and was satisfied, that he made an end of sin and Transgression, and by one sacrifice perfected for ever them that were sanctified, made Peace by the Blood of his Cross, on Earth, and lives in Heaven to keep it, and obtained Eternal Redemption for his People; Believers are Pardoned and Justified by him, &c. *Mourning for Sin, Prayer for Pardon against the power thereof, and Mortification of it, are for quite other things then satisfaction for it. But what ever the Scripture says, must it seems truckle to the Infallible Dictates of the Romish Chair.*

'Twas very pretty, when a Popish Archbishop of Canterbury *injoyned ten of his Tennants to do Pennance because they carried litter for his Horses very clownishly, a dreadful sin! 'Twas thus (*de Carriando Litteram, *of carrying Litter, monstrous Latine, in the very Language of the Beast) the Sunday following* they were to go bare headed and bare footed leasurely before the Procession, carrying every man his Sack full of Straw and Hay upon his Shoulder, the mouth thereof so open that the lookers on may see it—*Good sport was it not! More of these Pennances you may see in that excellent Book Intituled, The Man of Sin, Printed for* Mr. Boulter *in* Cornhil 1677. p. 110. &c. *To which I refer you, heartily wishing every Family in* England *had one of them.*

(4) *The Priest speaks like a Prince, he has absolute Authority to absolve forsooth, as if it could not be done by Christ, without him, O Blasphemous Absolution!*

Before we proceed it may not be amiss to give a brief

brief account of the Priests Massing Habit, which differs from a Bishops when his Lordship gives himself the trouble of saying Mass. The Bishop puts on nine several Vestments and a Meer Priest but six.

The Priest must be shod, though he hath vowed to go bare footed, for, say they, he is like a Warrier that fights with the Devil, in Defence of Christians; Ergo he must be Armed to Duel that Dreadful Enemy. Therefore he puts on his Shoes first, which signify (in their sense) the Humility of Christ.

Then the Bishop attires his head with an Horned Mitre, whereas the Priest wears onely a Coiff and Kerchief (as they call it) this Mitre is a kind of Spiritual Helmet to keep his Lordships Pate safe and sound from Satans Attaque; The Priests Coif denotes the Robe or Veil that Christs Face was covered with, when the Souldier smote him, Matth. 27. Mark 15. Luk. 23. Crying, Who smote thee?

The Alb, is a kind of shirt of Mail, in their sense representing the Gown which Herod gave to Christ, in mockery. The Girdle with which he binds this Smock of the Whore of Babylon, signifies the Bow, with which these Archers kill Devils in this Holy War. The little Cord wherewith the Stole is tyed, denotes the Quiver wherein the Arrows are put. The Stole is the Breast-plate, which goes about the Neck, and Crosses the Priests Belly like a Saint Andrew's Cross, signifying the Cord with which Christ was bound when they scourged him.

The Manipule (that is the Childs swadling Band) is put about his Arms as a Bracelet, & is instead of a Mace or Courtleax, denoting with all the Cord with which Christs Hands were bound.

The Chasuble is a loose Garment with a hole in the middle, through which the Priest like a Monkey puts his head, and so one part hangs before, the other behind, in which undermost part is always a

Cross

Cross; this signifies the Garment without Seam wherewith in mockery they attired Christ.

They have abundance of other Fooleries, a some mystical signification (ridiculous enough to sure) is attributed to each of them—These m suffice to shew what difference there is betwe these Sacrament-makers, and Christs Institution, which no such Habiliments were used; but Chri without any superaddition of Pontifical Robes, was his Disciples Feet, O unspeakable Humility! B these Fellows array themselves with a mock pagea ry of Habit, and happy is he that kisses the Tails. Besides they have a kind of a Consecratio (call it Conjuring if you will) for all these Garment to keep all savcy Devils away, that dare to inter rupt the sacred Comedy.

Every piece of the Priests spiritual Armor is a tended with a Prayer, which he must whisper to him self forsooth, denoting the Magical Spell, for whic it was ordained, which take from their own Boo as follows.

Here follow the words which the Priest must say, when he Apparelleth himself to say Mass, first, when he hath Crossed himself, and taken his Amict, let him say,

Lord put the Helmet of Salvation upon my head that I may vanquish and overcome all the Deceits o the Devil, in the Name of the Father, of the Son, &c.

In girding himself with the strings of the Amict.

Lord make me clean both in Soul and Body, to the end I may worthily perform thy holy Work through our Lord Jesus Christ.

In putting on of his Alb let him say,

Lord put on me the Vestment of Salvation, and the

the Robe of Righteousness; or, Environ me evermore with the Robe of Gladness, through Jesus Christ our Lord.

When he puts on his Girdle let him say,

Lord Gird the Reins of my Heart and Body with the Girdle of Faith, and quench in me all humours of Lechery, and let the love of Chastity remain in me, through Jesus Christ, &c.

In taking the Manipule let him say,

O Almighty God, I beseech thee, that I may so deserve to bear my Manipule both going and weeping with patience, and putting it off with joy, that I may with these have part through Jesus Christ, &c.

When he putteth on his Stole let him say,

Environ my Neck with the Stole, which is the Robe of Righteousness.

When he putteth on his Chasuble, let him say,

Thy Yoke and Burden, O Lord, are sweet & light, and therefore make me able to bear them, that I may obtain Mercy at thy hands, O Saviour of the World, who Livest and Reignest one God in perfect Trinity World without End.

Notes.

O the Repeated Blasphemies of these Wretches! what the Apostle ascribes to the true Spiritual Armor *which defends us in and through Christ, from the Assaults of the Devil, is by this Mass Priest attributed to his Cursed Head-geer, and the other appurtenances of his more Deviliſh Mass. But for the exposition of that passage of Scripture* Eph. 6. *I refer my Reader to Mr.* William Gurnal *of* Lavenham *in* Suffolk, *who upon that Subject Writ Largely and Learnedly.*

CHAP. III.

THe Priest being thus prepared, let him approach the Altar saying the 43. Psalm, Judge

Judge me O God, &c. *Unto the end, with* Glory be to the Father.

Then must he repeat the Versicle—Introibo, &c.

And I will go in to the (1) Altar of God, to the God which makes glad my mouth:

The Verse.

Confess your selves unto the Lord because he is good.

The Answer.

For his Mercy endureth for ever.

And I guilty and unworthy Priest confess my sins unto Almighty God, (2) and to the Blessed Virgin *Mary*, and to all the Saints, and to you my Brethren: Because that I miserable Sinner, have greatly sinned against the Law of my God, in Thought, Word, Deed, and by negligence, and through my own fault, my fault, my most grievous fault; And therefore I BESEECH MARY, the most Blessed Mother of *God*, and all the he-and-she-Saints of God (*omnes Sanctos & Sanctas Dei*) and you my Brethren, to pray for me wretched Sinner, unto the Almighty Lord our God to have mercy upon me

When he hath thus made his Confession with a profound bending of his Body, let him so stand still till the rest have Answered.

The Clerks shall answer, Amen, (2) *Misereatur tui Omnipotens Deus, &c.* The Almighty God have mercy upon thee, *&c.*

Notes.

How the places of Scripture here alleaged are misapplyed, and God is mocked and Blasphemed, any body may see that is not wilfully blind.

(1) *The Table on which the Supper was Celebrated. and whereon thanks were given to God, which thanks indeed are Sacrifices of Praise by a Metaphorical or Allusive Phrase called an Altar by some*

of the Antients, but Christians have no Material *Altar, but onely this Spiritual Altar, whereon* it is not lawful for them to eat that serve the Tabernacle, *viz. the* Jews *or* Heathens, *who also had Altars and Sacrifices for their Idols. So that the Pedigree of this* Popish *Altar must* needs *be derived from the* Jews, *or* Pagan Idolaters, *for it has no Sanction in the Gospel.*

'Tis worth observing, how these Mass-Mongers *Massacre the* Psalms: *picking out here and there some* Verses *that have no coherence together—expressly contradicting the second Councel of* LAODICEA.

'Twas a pretty mistake of a Priest, who neither understood nor could pronounce this Introibo, *to say constantly* & Introibo ad Tartara Dei, *that is,* I will go unto the Hell of God — *I am sure if he spoke not Truth, yet he was in the right way to Hell, when he forsook Christ, and followed such strange and Devilish Paths,* &c. *his Posture denotes that he neglects Heaven, for he looks Downwards very demurely—The Roman Poet the Heathen could tell him, that God formed man with an Erected face on purpose that he might behold and adore Heaven.*

Os homini Sublime Dedit Cælumque tueri
Justit & Erectos, ad Sydera tollere Vultus.
Ovid Metam. *lib.* 1.

(2) *The Blasphemy of the Priests Confession is abominable tis not* only *to God; No no, that would not do; tis to all the* hee and shee Saints; *sure these Masculine and Feminine Saints have* large *Ears, and must be Omniscient if they hear every Prists Confession, Now the Vassals of the infallible Pope, Resolve this* Dialemma, *thus:*

Either your hee and shee Saints hear your Confessions, Prayers, and Applications; or they do not:

If

If they do hear them, then they are certainly Omniscient, *that is, they know all things, for it would be impossible for them or any of them, at one and the same time to hear the Prayers of many Thousands, if not Millions, in several Nations and several Languages, and of many hundreds if not thousands of several kinds of Suits, and answer them all at so vast a Distance, unlesse they were Omniscient, and if so, by unavoidable Consequence, (that being one of the Divine Majesties Incommunicable Attributes) you make them Absolute Gods, which is Superlative Blasphemy to assert:*

But if they do not, nor cannot hear, as aforesaid, then all your Prayers, Confessions, &c. to them are not only idle, and ridiculous, but most horrid Blasphemy in the very Abstract; Avoid this, ye Saint-Worshippers, if ye can, and Vindicate your Mass-Priest, who makes no mention of Christ to be his Advocate, but the Virgin Mary, *and the other Saints of both Sexes, &c. O horrible!*

(2) Here's another Trick for you, when the Priest Confesses, the Clerk, (as the Representative of the People) absolves him, (mark that) Ay, and the Priest to quit scores, absolves them; kaw me, kaw thee; like scabby Colts, they nab one another, (Reader pray bear with me, 'tis difficult to be serious at so ridiculous a past-time) this is the only difference of these Absolutions, the Clerk says in the Singular, Misereatur tui, *and the Priest in the Plural,* Misereatur vestri, &c.

CHAP. IV.

And after the standers by have confessed, let the Priest say, Amen. Brethren and Sisters, that by the mercy of our Lord Jesus Christ by the Aid and sign of the holy Cross, ✠ THROUGH THE INTERCESSION OF THE ALWAYS BLESSED AND GLORIOUS VIRGIN MARY, *and*

and by the MERITS of the Holy Apostles *Peter* and *Paul*, and of St. *Michael* the Arch Angel, and of the most Holy Saint *Julian*, and of all the Holy men and Women; the God Almighty have mercy upon you, and forgive you all your Sins; And I do further beseech the Lord Jesus Christ the Son of God to bring you to everlasting Life, Amen. I do also beseech our Good Father, and Merciful Lord, to pardon and forgive you all your Sins, Amen. And the Grace of the Holy Ghost the Comforter, enlighten our Minds, Hearts, and Bodies, and cleanse us from all our Sins and Iniquities, Amen.

Our help is in the Name of the Lord, who hath made both Heaven and Earth. Blessed be the Name of the Lord, from this time forth and for evermore. Most Holy Mother of God pray for us, that we may be made worthy the Promises of Christ, Lord hear my Prayer, and let my cry come unto thee. The Lord be with you---*Answer*, and with your Spirit---*Let us pray.*

Let the Priest in bowing himself before the Altar say whisperingly,

Lord take from us all our Iniquities, that our Spirits being Purifyed, we may deserve to enter into the Holy of Holy ones, through Christ Jesus our Lord.

Then stooping let him secretly say,

We beseech thee O Lord, through the Merits of the Saints, whose Reliques we have here, and through the Merits of the rest of the Saints, to forgive me all my Sins, Amen.

Which done, let him lift up himself, and laying his hands on the Altar, kiss it, and if it be a Solemn Mass by reason of the Double Feast, let him take the Censor (viz. the Frankincense Box) out of the Deacons hand, and perfume the Altar therewith,

and

and Returning the Censor to the Deacon, let him kiss the Paten and say,

We adore thee O Christ, and bless thee, because through thy Holy Cross thou hast Redeemed the World. Thou O Lord which hast suffered for us, have mercy upon us.

The Prayer.

We beseech thee, O Lord, to look upon this Family, for the which our Lord Jesus Christ Refused not to be betrayed into the hands of the Wicked and abide the Torment of the Cross, who liveth, and Reigneth with thee, *&c.*

Notes.

Here are almost as many Blasphemies as Prayers, all the men and Women Saints, yea the Cross being joyned with Jesus the Blessed Redeemer, and made joint Saviours with him,—In which no certain Number nor Order is observed, only the Priest invoke such as they have a particular kindness for, viz. their Choice Patrons.

The Priest must whisper or buzz two Prayers here which is against the Decree of the Counsel of Basil, *which damns those secret Prayers of Massing Priests. This Mumbling looks like Conjuring for all the World.*——

This Sancta Sanctorum, *Holy of Holies, is not that which God Ordained by* Moses, Exod. 30. *for that's Abolished,* Heb. 8. *by the coming of the* Messiah, *prefigured by it, nor can it be that which Christ went into at his Ascension, which is in Heaven; Now there being no more but these two, the* Sancta Sanctorum, *must be of their own or the Devils making, and may be well called* SATANS SANCTUARY.

As for the Reliques *so often mentioned, the plain Case is this, when Superstition began to creep into*

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the Church, where good men and Martyrs were buryed, they built Sepulchres, and Feigned, that Remission of Sin, and many other Heavenly Blessings might be had by visiting them, and making offerings there, so gulling the simple people of their Money—But these growing too numerous, the Priests judged it profitable to make a kind of Monopoly *of them, and therefore procured a Decree at the first Councel of* Carthage, *about the time of Pope* Anastasius, *that the Bishops should pull down those scattered Monuments, resorted to, and build them in more profitable Market-places, with a Prohibition that no Christians should haunt the forsaken places—And in the time of Pope* Gelasius *the First, it was Decreed, that no Altar should be Consecrated unless it were of Stone, and had some Reliques of Saints in it, which they counterfeited as they pleased.*

"The unmber of these is infinite, as Saint *Popes*, "Saint *Cardinals*, Saint *Bishops*, Saint *Abbots*, Saint "*Priests*, *Monks*, *Fryars*, with a world of hees and "shees besides—Saint *Bell*, Saint *Image*, Saint *Ves*-"*sel*, Saint *Garment*, Saint *Temple*, Saint *Altar*, &c. Of Bells, Stocks, Stones, *Rome* maketh her best Saints, And with fine Varnish her foul Idols paints: Fit Saints indeed for such a Church as she! Mock-Saints and Mock-Religion well agree.

"In thirty four Churches at *Rome* onely (and "what's that to the total there?) near 200 years a-"go were Reckon'd up by name 200 Reliques, but "yet in 13 of those Churches specified, the Author "concludes with *besides others*, or *and divers others*, "or *many others*, or, *others innumerable*--or *an in-*"*finite Number*—*Ex Libro a Stephano Planco de Pa-*"*tavia Romæ Excüso Anno* 1489.

"Now by Proportion what a numberless *Armado* of these Reliques may be found in the other "Churches at *Rome*, and the rest of the Popifyed "World.

The Monk of *Charroisium*—Saint *Laterane* at *Rome*, and *Hildsheim*, pretend to have the fore-skin of Christ cut off at his Circumcision; This is a modest Multiplication into three, in comparison of the whiskers following; yet Christ had but one, & ascended with his whole Body into Heaven.

The Chalice which Christ used when he said Mass (forsooth) & the Platter in which the Paschal Lamb was eaten, are to be seen in several places with these Papists; sure they had good luck to scape the plunder of *Jerusalem* by *Vespasian*, and the Priests must have notable skill to know them from other Plate, for I never heard that Christ employed any Herald at Arms to Blazen his Coat, or ingrave it on his Plate. Besides it must be very durable, to last so long as 1600 years. Well suppose all these Doubts could be answered, how comes it to pass that this Chalice is seen at Saint *Mary's* in the Isle of *Lyons*, and in the Monastery of *Austin-Fryars* with the *Helvians*. And the Platter to be at *Rome*, *Genoa*, and *Orleance*, at the same time. Here's an increase of Multiplications! In like manner they Multiply the Towel wherewith Christ washed his Disciples Feet, the Pots in which he turned water into Wine to be seen at five places in three several Nations—The Cross is multiplied to a whole Ship load, no Town being so little but hath a piece of it—The number of the Nails is also increased wonderfully at *Millain*, *Carpentras*, *Rome*, Saint *Helens*, Saint *Crosses* Churches, at *Sienna* and *Venice*. One at *Colen* in *Germany*, one at *Tryers*, at *Paris* in *France*; with the *Carmelites* there another; another at Saint *Denis's*, and another at *Bourges*, another at the *Abbey* called the *Sheeres*, and another at *Dragminian*: more than a Bakers Dozen!

They pretend to have the Garments of the Virgin *Mary*, as her Hair, Kerchief, Combs, even her

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very Shift, Girdle, Shoes, Slippers, and I know not what; her very Milk beyond the quantity of what any Dayry-House can shew in a year—And all these multiply'd, as far as Popish Arithmetick will go.

It would be over tedious to number the rest, respecting Saint *John Baptists* Head, his Face, Brains, the tip of his Ear, his Hair, his Arm, &c. to be had at several places. Yet the whole Head is at Saint *Silvester's* at *Rome* all the while; What a *Cerberus* do they make of the holy man? yea more than a *Cerberus*; for three times three heads won't do, if this Romish Fantastical Figment were true.

At *Rome* they have *Paul* and *Peters* Bodies, both their heads at Saint *Lateranes*, and one of Saint *Peters* Teeth—Yet *Poictiers* hath got *Peters* Jawbone and his Beard to boot. *Argenton* in *Berry* has got *Pauls* Shoulder, and in a word, all Churches Dedicated to them, have one piece or other of them—Amongst them (if you have Faith enough to believe them) you may find Saint *Peters* Chair, his Massing Garments, his Altar, the Sword with which he cut off *Malchus* his Ear, his Crosier, and Sheep Crook, and his Cudgel that he walkt with; About which several places quarrel most fiercely, each challenging his to be the right, and makes all the rest Impostors. Fine Catholick Doings!

It would require a Volume to particularize all, and what a havock they make of the Saints Bodies, who were to be single hearted in their lives, yet these Wretches won't let 'm be single-Bodyed in their Deaths; but multiply 'em, and snarl about 'em, as hungry Dogs do, about a parcel of Bones, &c.

If thou hast a Curiosity to peruse more, see each book before mentioned, *viz.* The *Man of Sin*, Printed for Mr. *Boulter* in *Cornhill*, 1677. A very ingenious and Excellent Book, p. 132, &c.

CHAP. V.

In the Entrance to the Mass, let the Priest say,

OUr help is in the Name of the Lord, who hath made both Heaven and Earth. Blessed be the Name of the Lord, from henceforth for evermore. In the Name of the Father ✠ of the Son ✠ and of the Holy Ghost ✠ Amen.

Afterwards let him read the Introit of the Mass with his hands asunder, and lifted up a little.

Here followeth the Mass of Corpus Christi, *Feast.*

The Introit, or Entrance.

(1.) He fed them with the finest of the wheat, *Alleluja*, (that is praised be God) and filled them with the Hony of the Rock, *Alleluja, Alleluja, Alleluja*, Praise God, Praise God, Praise God.

The Psalm.

Rejoyce in God our Aid, be glad in the God of *Jacob.*

The Versicle.

Glory be to the Father, &c. *Then let him begin and say again*; He fed them, &c.—*Then he must say*, Lord have mercy, *three times*, Christ have mercy, *three times*, and Lord have mercy *three times*—

Then let him go to the midst of the Altar, and bowing himself a little, and if it be to be said, let him say,

Gloria in Excelsis Deo, &c. Glory be to God on High, &c.

And here is to be be noted, that at every to Morrow-Mass, (or Morrow-Mass) *he must always say,* Te Deum Laudamus, Te Dominum, &c. We Praise thee O God, we Confess thee O God, &c.

Unless it be said upon the Vigil (or even) *of a Saints day, or else in Lent, or the Ember-days; yet upon* Easter *and* Whitson-eve, *there must be said always, what is set down in the Black Letter.*

Glory

Glory be to God on high, and in the Earth Peace to men of good will—[*Et in terra pax hominibus bona voluntas.*] We praise thee, we bless thee, we adore thee. We give thee thanks for thy great glory, Lord God, Heavenly King, God the Father Almighty, Lord Jesus Christ, the onely Son.

The Holy Ghost the Comforter of the Fatherless.

Lord God, Lamb of God, Son of the Father.

The First Begotten of Mary *the Virgin Mother.*

Thou which takest away the Sins of the World, have mercy upon us. Thou which takest away the Sins of the World, receive our Prayers.

To the Glory of Mary.

Thou which sittest at the Right Hand of the Father have mercy upon us, for thou onely art holy.

Sanctifying Mary.

Thou onely art the Lord.

Which governest Mary.

Thou only art the most high.

Which Crownest Mary.

Jesus Christ with the Holy Ghost, in the Glory of the Father, Amen

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Notes.

Now comes the Priest in his Massing-Garb out of the Vestry to Act his part, which you must know denotes the coming of Christ out of the Virgin's Womb, or a Bridegroom to his Bride; here's like to be Jolly Work.

(1) He hath fed them with the finest of the Wheat] —Ay, to be sure, the Priests won't eat brown *Georges*, when they can get White-bread; they are all furnisht with the best Belly-Stuff; their belly, as well as the Wafer, is a God to them. This Cake God is a notable Caterer; It furnishes 'em with the best bits, and most delicate Wines.

The first Councel of *Africa*, about the time o

Pope *Boniface* the first, and the third Councel of *Toledo*, in the days of *Pelagius* the second, and the Councel of *Basil*, did prohibite these kind of Interludes, Spiritual Dances, and other Antique Freaks upon Festival Days, especially in Churches.

Wee'll pass by the Mystical sence of their repealed *Kyrie Eleisons*, and *Christe Eleisons*, which are Odd Numbers too, *viz.* 3. & 9. as Magical Fooleries, and vain babling, &c.

Note that the Fragments, which relate to the Holy Ghost, and to the Virgin *Mary*, have been added to this hymn by others, and not by the makers of the rest, however you have them as they are, for we cannot find the Authors of them. They are only said on the Virgin *Maries* days, that is, on the days Dedicated to her.

CHAP. VI.

When he hath done this, he kisseth the Altar in the midst, and afterwards turns himself to the People, saying.

The Lord be with you—*Answer*

And with thy Spirit——

Priest——Let us pray.

O God, who under a Marvelous Sacrament, hast left us a Remembrance of thy Passion, we beseech thee to grant us so to honour the holy Mysteries of thy Body and Blood, that we may always find the Fruit of thy Redemption in us: who liveſt and Reigneſt with God, the Father, in the Unity of the Holy Spirit, God World without end, Amen.

Here is to be Noted that when either the Collect or the Epistle is said, his hands are not joined together; but the Tops of his Fingers.

Through our Lord.

Here as well in the End of his Prayer, as of the Mass, his hands are to be joined together.

Notes.

This Priest is terribly in Love with the Table, for he kisses it often, a piece of Complaisance, he is well skill'd in, *&c.*---his backside is towards the People, because the Situation of their Churches, are Eastwards, but when he Compliments them, he Vouchsafes to turn about, with his *Dominus vobiscum*; but his main Business is to talk with the Altar-trash before him.

Here his Lordship the Bishop, when he says Mass, instead of *Dominus Vobiscum*, the Lord be with you, is to say, *Pax Domini sit semper Vobiscum*, let the Peace of God be always with you; in spight of the *Bracarean* Councel about the time of Pope *Honorius* the first, who Enacted that both Bishop and Priest should salute the People after one and the same Fashion.

This *Oremus* of the Priest, which signifies *Let us Pray*, should denote that the People which are at Mass should understand what is said, else how can they Pray with him, when he uses a strange Language? see 1 *Cor.* 14. 2. to the 28 *Verse.*

The Epistle in *Corpus Christi* day, is taken from the 1 *Cor.* 11. from verse 24. to 29. which of it self Confutes this Abominable Mass. And if the words are to be understood without a Trope, then the Cup must needs be the New Testament, and not blood. See 1 *Cor.* 11. 25. and the other Evangelical Texts that treat of the Lords Supper. Note also by the way, that that Piece of the Epistle to the *Corinthians*, mentioned just now, is ill Translated in this Mass-Book, and worse applyed; For if we compare the Mass with the Lords Supper here described, we shall find it to have no face nor form of the same; which *Paul* expressly saith, he received of the Lord, not daring to add or dimi-

nish from the Institution; But alas! what a *Mass* indeed of Blasphemy and Superstition, is this Popish *Mass*! and what a rabble of Nonsensical and Wretched Ceremonies, out-doing the silly Heathens, attend it? In a word, it is no more a kin to the Evangelical Sacrament, then the Bottomless Pit (from whence it came) is to Heaven.

Then follows their *Gradual*, *Sequence*, and *Prose*, as Foppish and Ridiculous as the rest, and therefore Omitted, that we may hasten to the Canon it self, or very body of their Mass.

CHAP. VII

AFterwards let him carry his Mass-Book unto the (1) *other side and say,*

O Lord open thou my lips, and then my mouth shall shew forth thy Praise.

When he hath so done, let him look to the (2) *Sacrifice, and lift up the Patten, upon which the Host must lye, looking into the Chalice, whether there be Wine and Water in it or no; If there be none, then let him take some, blessing the Wine and the Water, and putting them out into the Chalice, let him say,*

Out of the side of our Lord Jesus Christ issued Blood, ✠ and likewise the Water of Baptism, for the Remission of Sins, ✠ let the Wine and the Water be mingled together: In the Name of the Father, and of the Son, and of the Holy Ghost ✠

After that let him say,

Lord Command to bless, The Lord be in my Heart, and in my Lips, that I may worthily pronounce the Holy Gospel of Peace, In the Name of the Father, and of the Son, and of the Holy Ghost Amen.

✠ *And then let him make a Sign of the Cross. When the Deacon readeth the Gospel, let him kneel down*

down before the Altar, and desire the Priest to bless him, saying,

(3) Lord command to bless, —— *Then let the Priest say,* The Lord be in thy Heart, and in thy Lips, that thou mayest worthily utter his Gospel, in the Name of the Father, and of the Son, and of the Holy Ghost, ✠

Notes.

(1) What Ridiculous Tricks are these? Now at one end, then at the middle, next at the end of the Table, passes, and Repasses, short and long turns, as the nature of the Jig requires. Ye blind Stupid Wretches, where did Christ or his Ministers command or practice such Diabolical Fopperies? the very Nature of Gods Worship is so Diametrically Opposite to these Monstrous Fooleries, that it were folly to confute them, any more, then by *meer* naming of them.

(2) The Bread and Wine not yet Consecrated are here called a Sacrifice, and I am willing to believe that these Innocent Creatures have then no harm in them, but when the Priests unsanctified breath Pollutes them, they become an Idol, if not a pair of Idols.

(3) Here you have the Priest commanding himself to bless himself, and after doth that which he commandeth himself. Fine Apish Popish Nonsence!

CHAP. VIII.

IN *all Solemn Feasts let the Deacon kneeling before the Altar, desire to have the Incense blessed, saying,*

Bless ye.

Then let the Priest Answer,

The Lord; Be thou blessed by him, in whose honour thou shalt be burnt, in the Name of the Father, &c. ✠

After that the Priest Censeth the Altar, Chalice and Mass-Book, then he gives it back to the Deacon, who Censeth the Priest himself. And when he hath so done, he goeth on to the reading of the Gospel, saying,

The Lord be with you.

Answer

And with thy Spirit.

The Priest

Sequentia Sancti Evangelii, &c. The things which follow are according to the Gospel of Saint *John*.

Answer.

Glory be to thee O Lord.

When this is said, every one must make the Sign of the Cross both on his Forehead, and also upon his Breast; then must the Priest make a sign of the Cross upon his Book ✠ and kiss it. After that he goeth on, and saith,

In those Days Jesus said unto his Disciples, and unto the Multitude of the *Jews*, My Flesh is Meat indeed, and my Blood is Drink indeed. Whosoever eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the Living Father sent me, and I live by the Father, even so he that eateth me, shall live by the means of me. This is that Bread which came down from Heaven: Not as your Fathers eat *Manna* in the Wilderness, and are dead, but he that eateth this Bread shall live for ever.

And after he addeth,

By these Evangelical sayings, let our Sins be blotted out. *Amen.* ——— These are holy words, and I believe and confess it.

Notes.

These Censings are said to be invented by *Leo* the First, but it seems that unless the Mass be solemn,

lemn, the Gods made at Petty Masses are not perfumed; so that you have a Distinction of Masses, Grand-Masses and Petty-Masses, according to the quality of the Saint, or Magnificence of the Audience---O Antichrist! that sittest in the Temple of God, Exalting thy self above all that is called *God*, that mak'st this Pontificial Gaudery to be the *Alpha* and *Omega* of thy Devilish Religion; that makest these Ceremonies of besotted Brains, to thrust out the Naked Purity and Simplicity of the Gospel---The Unerring Word of God assures us, that thou shalt be tumbled with a vengeance from thy lofty Pinacle of Pride to the Bottomless Pit---with all thy Rotten Rags, fit onely for so shameless and overgrown a Hee-Whore as thou art.

Reader, You must note that this Perfuming supposes they stunk before, else it were needless to sweeten them---Note also that the Incense it self is not worth a straw, unless the Spiritual Conjurer blesses it. Mark further what a ridiculous *Prosopopeia* is here, the Priest speaks to the Incense---*Ab illo benedicaris, in cujus honore Cremaberis. In Nomine*, &c. That is *Be THOU blest by him in whose honour thou shalt be burnt. In the Name, &c.* Now if this Mass be not of Gods making, (for so all Divine Worship must be) it is certainly of the Devils making, and the Incense is Consecrated by him, and burnt to his honour---There's Devilish Consecration with a Witness!

This Fragment of the Gospel mentioned, no way favours the Carnal Presence of these Papists, as is fully prov'd by our Reverend Protestant Divines by unanswerable Arguments, to which we refer. You see the words of the Gospel are made a kind of a Charm of, as if by the bare uttering of them Sins were blotted out---which is no otherwise done but by the Blood of Christ.

[Then with several Antick Cringes and Postures the Nicene Creed is Repeated by the Priest, which Creed confounds this Mass, if rightly expounded: Take but one instance instead of many, *viz.* If the Bodily Presence of Christ in the Wafer be true, then this Article of his Ascension into Heaven is false, or else the Body of Jesus Christ, is no true (or real,) but a Phantastical Body. But the Article by their own grant is true: *Ergo*, their Transubstantiation, the grand Id l and life of the Mass, is a horrible Figment]

Next follows the *Offertory* or Oblation, as they call it, full of like Tricks and Blasphemies, and then comes the washing of hands, &c. as follows.

CHAP. IX.

AFterwards let him go and wash his hands at the right end of the Altar, saying,

(1) I will wash my hands among the Innocents, unto the end of the Psalm. (*viz.* *Psalm* 25.) with, Glory be to the Father, &c. As it was, &c. Lord have mercy upon us, Christ have mercy upon us. Lord have mercy upon us—Our Father which art in Heaven, &c.

After he hath washt his hands, let him make a sign of the Cross, standing at the middle of the Altar, and say,

In the Name of the Father, &c. Come Holy Ghost repleniſh the hearts of thy Faithful, and kindle the fire of thy love in them.

Then let him bow himself down before the Altar, and say,

Let us be received by thee O Lord in the Spirit of Humility and a Contrite mind, and let our Sacrifice be so made, as that it may at this day be received by thee, and please, O Lord my God. In the Name of the Father, and Son, &c. *Amen.*

Making

Making (2) *a Cross upon the Altar, and kissing it, let him lay his hands a cross over the Sacrifice, saying,*

(3) Come O invisible Sacrificer and Keeper, bless, and sanctifie thy Sacrifice, prepared for thy Holy Name, In the Name of the Father, &c.

Making a Cross over the whole Sacrifice, and kissing the Altar---Then let him hold his hands together, and turning himself unto the People, say,

Pray, for me Brethren and Sisters, and I for you, that both mine and your Sacrifice together, may be acceptable unto the Lord our God, through Jesus Christ our Lord. Lord hear my Prayer. And let my Cry come unto thee. The Lord be with you, *Answer*, And with thy Spirit.

Let us pray.

(4) *Then turning himself about on the left side, he saith the* (5) *Secret or Secrets---The Secrets.*

We beseech thee, O Merciful Lord, grant unto thy Church the Gifts of Unity and Peace, which are spiritually signified under the Gifts offered.

Notes.

(1) This washing of hands may be properly compared to *Pilates*, for they both (if Transubstantiation be true) Sacrifice the same Jesus, Flesh, Blood, and Bones---If this be washing of hands in Innocence (as the verse in the Psalm is prophanely and Impiously applyed) there is no guilt in the World.

Here are plenty of Crosses for you---But these Cross-makers are not over forward to bear the Cross of Christ.

(3) 'Tis worth inquiry who this invisible Sacrificer and Keeper is? For it cannot be Christ, because it would be absurd to invoke him to sanctifie himself: nor the Holy Spirit, for Christ is as holy as the Holy Ghost. Therefore it must be some Unclean Spirit which guides the Blasphemous Priest: (4) To

(4) To omit the ridiculous Postures reacted by the Priest, his *Orate pro me, Fratres & Sorores*—Pray for me Brethren and Sisters, with a Promise of his Prayers for them, is doubly foolish, for first the people do not understand a word of it, & secondly, 'tis absurd to say Brethren and Sisters, when in thousands of Masses, there is but one besides the Priest, and yet this Form must be used.

(5) These *secrets* are so called because the Priest mumbles them to himself. In many of them are horrible Blasphemies; this inserted here, is not much amiss, if it had been applyed to a better end—the term [*signified*] used in this secret, is wholly inconsistent with their Mass, in which they affirm the *thing*, not the thing signifyed, to be exhibited.

CHAP. X.

The *Preface and Sanctus.*

Here lifting up his hands asunder, he saith,

For ever and ever—*Answer*—So be it.

The Priest—The Lord be with you—*Answer*—And with thy Spirit.

The Priest—Lift up your hearts—*Answer*—We lift them up to the Lord.

The Priest—Let us give Thanks unto the Lord our God.

Answer—It is just and meet so to do.

The Priest.

Verily it is meet, and right, equal and healthful, that we should give Thanks unto thee, Holy Lord, Father Almighty, everlasting *God*: Because the New light of thy brightness hath enlightned the understanding of our eyes, through the Mystical Incarnation of thy word: That whilst we know *God* visibly, we might by it be ravished by the love of invisible things. Wherefore with Angels and with Archangels, Thrones and Dominions, and with the whole Troops

Troops of the Heavenly Militia, we ſing the Hymn of thy Glory.

Here he muſt join his hands together.

Saying inceſſantly---*and ſomewhat bowing himſelf over the Altar, ſay,*

Holy, Holy, Holy, Lord God, of Hoſts, Heaven and Earth, are full of the Majeſty of thy Glory, Hoſanna in the Higheſt.

Here he ſigneth himſelf with the ſign of the Croſs, ſaying,

Bleſſed is he that cometh in the Name of the Lord: Hoſanna in *Excelſis.*

Notes.

You are to underſtand that the Prieſt mumbles many Secrets to himſelf, for fear he ſhould be heard. and then bauls out to no purpoſe, *per omnia Secula Seculorum,* for ever and ever; that the People, who knew not a word of his Secret Prayers may ſay, *Amen.* This Word is Hebrew, and declares the Conſent of the Hearers, and their concurrent Wiſh with him that prays, therefore is it a ſtrange and moſt groſs Abſurdity for them, to ſay *Amen,* to they know not what; as if a man ſhould ſign and Seal ſuch Writings as he never read, nor ever heard read; If this be not folly, I know not what is: ſee 1 *Cor.* 14. 16. &c.

(2) Here the Prieſt Salutes the People with his Backſide to'em: the reſt of this, which they call the *Sanctus,* was uſed (though not in this manner, nor to this end) in ſome Ancient Churches, and had it not been miſapply'd, might paſs without Controul, but when attributed to the Idol of the Maſs, tis horrible Blaſphemy.

Note, that beſides the Barbarous Latine, they intermix many ſtrange words in their Maſs. Here they have *Sabaoth*, and *Oſanna* from the Hebrews, which

which very few of the Mass-Priests, can pronounce or understand. Are not these *Hodge-podge* Prayers? Now we are come to it.

Afterwards Bowing himself profoundly before the Altar with hands joined together, he saith.

CHAP. XI.

The *Canon* of the *Mass.*

WE therefore humbly beseech thee most merciful Father through Jesus Christ thy Son our Lord.

Here the Priest standing upright must kisse the Altar on the (1) *Right hand of the Sacrifice, saying,* That thou accept and bless

Here let the Priest make three Crosses upon the Chalice and the Bread, saying,

(1) These ✠ Gifts, these ✠ Presents, these ✠ Holy and Unspotted Sacrifices.

When the Signes are made upon the Chalice, let him lift up his hands, saying thus,

Which first of all we offer unto thee for thy holy Catholick Church, that thou vouchsafe to pacify, keep, unite, and govern it, throughout the whole World, with thy Servant our Pope *N.* and our Bishop *N. that is his own Bishop only,* [Charity would have prayed for others also] and our King (2) *N.*

And they are Expressed by name; then let there follow, And all true Believers, and such as have the Catholick and Apostolick Faith in due Estimation.

Here let him pray for the living;

Remember Lord thy Servants and Handmaids, N. and N.

In the which Prayer, a Rule must be observed, for the Order of Charity; five times let the Priest

pray

pray, First for himself, Secondly, for Father and Mother, carnal and Spiritual, and for other Parents. Thirdly, for special Friends, Parishioners and others. Fourthly, for all that stand by. Fifthly, for all Christian People. And here may the Priest commend all his Friends (3) to God: But my Counsel is, That none make overlong tarrying there, partly for Distraction of mind, partly because of Immissions which may chance through Evil Angels. And all that stand thereby, round about, whose Faith and Devotion unto thee is known and manifest, for whom we offer unto thee, or which themselves offer unto thee, their Sacrifice of Praise, for them and theirs, (4) for the Redemption of their Souls, for the hope of their Salvation and health; and render their Vows unto thee, the Eternal Living and true God.

Communicating and Worshipping the Memorial first, of the Glorious and ever Virgin, *Bowing down a little let him say,*

(5) *Mary* the Mother of our God, and Lord Jesus Christ, and also of his Blessed Apostles and Martyrs. *Peter, Paul, Andrew, James, John. Thomas, Philip, Bartholomew, Mathew, Simon* and *Thaddeus, Linus, Cletus, Clemens, Sextus, Cornelius, Cyprianus, Laurence, Chrysogonus, John* and *Paul, Cosme* and *Damian*, and of all thy Saints, by whose merits and Prayers grant that in all things we may be defended with the help of thy Protection, through the same Christ, our Lord, Amen.

Here let the Priest behold the Host with great Veneration, saying,

Therefore Lord we beseech thee, that thou being pacified, wilt receive this Oblation of our bounden Service, and of all thy household, and order our days in thy peace, and command us to be delivered from

from Eternal Damnation, and to be numbred in the Flock of thine Elect, through Christ our Lord, Amen.

Here again let him behold the Host saying,

Which Oblation we beseech thee, O Almighty God, in all things to make

Here let him make three Crosses, upon both, when he saith,

(8) ✠ Blessed, ✠ Appointed, ✠ Ratifyed, Reasonable, and acceptable, that unto us it may be

Here let him make a Cross upon the Bread, saying,

✠ The Body

Here, upon the Chalice.

And ✠ Blood

Note that the Rubrick here says thus, The three former Crosses are commonly made over the Host and Chalice, the fourth only over the Host, and the fifth over the Chalice.

Here with hands joined together let him say, Of thy most dearly beloved Son, our Lord Jesus Christ,

Here let the Priest lift up his hands and join them together, and afterward wipe his Fingers, and lift up the Host saying,

(7) Who the next day afore he suffered, took bread in his Holy and Reverend Hands, and his Eyes being lift up unto Heaven,

Here let him lift up his Eyes, unto the God Almighty his Father. Here let him bow down, and afterward Erect himself up a little, saying,

Rendring thanks unto thee, he ✠ blessed, he brake.

Here let him touch the Host, saying,

And gave unto his Disciples saying, Take ye, and eat of this ye all, FOR THIS IS MY BODY.

And these words must be pronounced with one breath

breath, and under one Prolation: without making of any pawse between: After these words, let him (8) *bow himself to the Host, and afterward lift it up above his forehead that it may be seen of the People, and let him reverently lay it again before the Chalice, in manner of a Crosse made with the same, and then let him uncover the Chalice, and hold it between his hands, not putting his Thumb and Fore-finger asunder, save only when he blesseth, saying thus:*

Likewise after they had supped, he taking this excellent cup into his holy and reverend hands, rendring thanks also unto thee.

Here let him bow himself, saying:

Blef ✠ sed, and gave unto his Disciples, saying, Take and Drink yeall of this.

Here let him lift up the Chalice a little, saying thus:

For this is the Cup of my Blood of the New and Everlasting Testament, the mystery of Faith, which for you and for many shall be shed to the Remission of Sins.

Here let him lift the Chalice to his breast, or further then his head, saying,

As oft as ye do these things, ye shall do them in Remembrance of me.

Here let him set down the Chalice again, and rub his Fingers over the Chalice: Then let him lift up his Arms and cover the Chalice; then let him lift up his Arms Crosse-wise, his Fingers being joined together, until these words, de tuis Donis; *that is to say, of thine own Rewards.*

Wherefore O Lord, we also thy Servants, and thy holy people, being mindful as well of the blessed Passion and Resurrection, as of the Glorious Ascension of the same Christ, thy Son our Lord God, do offer unto thy Excellent Majesty of thine own Rewards and Gifts. *Here*

Here let there be made five Crosses, namely the three first upon the Host and Cup, saying,

✠ A Pure Host, ✠ an Holy Host, ✠ an undefiled Host.

The Fourth upon the Bread only, saying,

The Holy ✠ Bread of Eternal Life.

The Fifth upon the Cup, saying,

And ✠ Cup of Eternal Salvation. Vouchsafe thou also with a merciful and pleasant Countenance to have respect hereunto, and to (9) accept the same; as thou didst vouchsafe to accept the Gifts of thy Righteous Servant *Abel*, and the Sacrifice of our Patriarch *Abraham*, And the Holy Sacrifice, the Undefiled Host, that the High-Priest *Melchisidech* did offer unto thee:

Here let the Priest with his Body bowed down, and his hands holden a cross say, Supplices te Rogamus, *We humbly beseech thee; until these words,* Ex hac Altaris participatione, *of this partaking of the Altar.*

And then let him stand up, blessing the Altar on the right side of the Sacrifice, and let him make a sign of the Cross upon the Host and in his own face when he saith Omni ✠ Benedictione Cœlesti, *With all Heavenly Benediction.*

We humbly beseech thee O Almighty *God* command thou these to be carried by the (10) hands of thy Holy Angel unto the High Altar in the Presence of thy Divine Majesty that as many of us as

Here Erecting up himself, let him kiss the Altar on the right side of the Sacrifice, saying, Of this Participation of the Altar shall receive thy Sons Holy

Here let him make a sign of the Cross upon the Host saying, ✠ Body

Then upon the Cup; saying,

And ✠ Blood, may be repleniſhed.

Then let him make a sign in his own Face, saying, With all Heavenly Benediction and *Grace* through the same Christ. our Lord *Amen*.

Here

Here let him pray for the Dead.

Remember Lord also the Souls of thy Servants and Handmaidens *N.* and *N.* which are gone before us with the mark of Faith, and rest in the sleep of Peace. ✠ We beseech thee O Lord that unto them, and unto all such as rest in Christ, thou wilt grant a place of refreshing of Light and of Peace, through the same Christ our *Lord, Amen.*

Here let him soundly thump his Breast, saying. Nobis quoque peccatoribus &c.

Unto us Sinners also thy Servants hoping of the multitude of thy Mercies, vouchsafe to give some Portion and Fellowship with thy Holy Apostles and Martyrs, with *John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia,* and with all thy Saints, within whose Fellowship, we beseech thee admit us, not weighing our merit, but granting us forgiveness through Christ our Lord.

(13) *Here is not said Amen.*

By whom, O Lord, all these good things thou dost ever Create.

Here let him make a sign over the Chalice three times saying,

Thou ✠ sanctifiest, Thou ✠ quickenest, Thou ✠ blessest and givest unto us.

(14) *Here let him uncover the Chalice and make a sign of the Cross with the Host five times first, beyond the Chalice on every side.*

Secondly even with the Chalice.

Thirdly within the Chalice.

Fourthly like as at the first.

Fifthly before the Chalice.

Through ✠ him, and with ✠ him; and in him is unto thee God Father ✠ Almighty, in the Unity of the ✠ Holy Ghost, all Honour and Glory;

Here

Here let the Priest cover the Chalice, and hold his hands still upon the Altar till the Pater Noster *be spoken, saying thus:*

World without end, Amen. Let us pray.

Being advertised by wholesome Precepts, and, taught by Gods Institution, we are bold to say,

Here let the Deacon take up the Patten and hold it uncovered on the right side of the Priest, his Arms being stretched out on high until da Propitius; *Here let the Priest lift up his hands saying,* Pater Noster, &c. *The Quire must say,* Sed Libera nos, &c.

Deliver us we beseech thee, O Lord, from all Evil past, present, and to come, and that by the Intercession of the Blessed Glorious, and ever Virgin *Mary* the Mother of God, and thy Blessed Apostles *Peter* and *Paul*, and *Andrew*, with all Saints.

Here let the Deacon commit the Patten to the Priest kissing his hand, and let the Priest kiss the Patten, afterwards let him it to his (15) *left Eye and then to his right, after that let him make a Cross with the Patten above upon his head, and so lay it down again into his place, saying,*

Give peace, graciously in our days, that we being helped through the succour of thy Mercy, may both be alwayes free from Sin, and safe from all trouble.

Here let him uncover the Chalice, and take the Body, doing (16) *Reverence, shifting it over in the hollow Room of the Chalice, holding it between his Thumbs, and Fore-fingers, and let him break it into three Parts; The first breaking while there is said,*

Through the same our Lord Jesus Christ thy Son.

The Second breaking.

Who with thee in the Unity of the Holy Ghost liveth and Reigneth God.

Here

Here let him hold two pieces in his left hand, and the third piece in the Right hand upon the brink of the Chalice, saying this with open voice, World without end.

Let the Quire Answer, Amen.

Here let him make three Crosses, within the Chalice, with the third part of the Host, saying,

The peace of the Lord ✠ be alwaies ✠ with ✠ you.

Let the Quire Answer,

And with thy Spirit.

To say AGNUS DEI, *let the Deacon and Sub-Deacon approach near unto the Priest being both on the right hand, the Deacon nearer, the Sub-Deacon further off, and let them say privately,*

(17) O Lamb of God that takest away the Sins of the World, have mercy upon us.

O Lamb of God that takest away the Sins of the World, have mercy upon us: O Lamb of God that takest away the Sins of the World, grant us peace.

In the Masse for the Dead, it is said thus:

O Lamb of God that takest away the Sins of the World, give them rest.

With this addition in the third Repitition, Everlasting.

Here making a Cross, let him put down the said third part of the Host into the Sacrament of the Blood saying;

This Holy mingling together of the Body, and Blood of our Lord Jesus Christ, be unto me, and all that receive it, Salvation of Mind and Body, an wholesome Preparation both to deserve and receive Eternal Life, through the same Christ our Lord.

Afore the Pax be given let the Priest say,

O, Lord, Holy Father, Almighty Eternal God, grant me so worthily to take this holy Body and

Blood

Blood of thy Son our Lord Jesus Christ, that by this I may merit to receive forgiveness of all my Sins, and be Repleniſhed with thy holy Spirit, and to have thy peace, for thou art God alone, neither is there any other without thee, whose Glorious Kingdom and Empire endureth continually World without End, Amen.

Here let the Prieſt kiſs the Corporas on the right ſide, and the Brink of the Chalice; and afterwards let him ſay to the Deacon, Peace be unto thee, and to the Church of God.

Anſwer.

And with thy Spirit.

On the right hand of the Prieſt let the Deacon receive the Pax of him, and reach it to the Sub-Deacon, Then to the Step of the Quire, let the Deacon himſelf bear the Pax unto the Rectors of the Quire, and let them bring it to the Quire either of them to his own ſide, beginning at the Eldeſt, But in Feaſts and Ferial days when the Quire is not Governed, the Pax is born from the Deacon to the Quire by two of the loweſt of the ſecond Form like as afore.

After the Pax given, let the Prieſt ſay the Prayers following, privately before he communicate, holding the Hoſt with both his hands: O God Father thou Fountain and Original of all Goodneſs, who being moved with mercy, haſt willed thine onely begotten Son for our ſake to deſcend into the lower parts of the whole World, and to be incarnate, whom I unworthily hold in my hands:

Here let the Prieſt bow himſelf to the Hoſt ſaying, I worſhip thee, I glorify thee, I praiſe thee, with whole intention of mind, and heart, And I beſeech thee that thou fail not us, thy Servants but forgive our Sins ſo as with pure Heart and chaſte Body we may be able to ſerve thee, the only living and

true

true * God through the same Christ our Lord *Amen*.

[* *Note that the Priest speaks all this to the Host, O horrible Blasphemy!*]

O Lord Jesus Christ, the Son of the Living God, who according to the Will of the Father, the Holy Ghost working with that, hast quickened the world through thy Death, deliver me *I* beseech thee through this thy holy Body, and through thy Blood from all my Iniquities, and from all Evils. And make me always obey thy Commandments, and never suffer me to be separated from thee for Evermore, thou Saviour of the World who with God the Father, and the same Holy Ghost Liveth and Reigneth God World without End, *Amen.*

O Lord Jesus Christ let not the Sacrament of thy Body and Blood which I receive (though unworthily) be to my (18) Judgment and Damnation, but through thy goodness let it profit to the Salvation of my Body and Soul *Amen.*

To the Body let him say with Humiliation, afore he receive, Hail for evermore thou most holy Flesh of Christ, unto me afore all things and above all things, the highest sweetness. The Body of our Lord Jesus Christ be unto me Sinner the way and life in the ✠ name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

Here let him take the Blood, a cross being first made, with the same Body afore his mouth, saying,

Hail for evermore thou Heavenly Drink, unto me, before all things and above all things the highest sweetness. The Body and Blood of our Lord Jesus Christ profit me Sinner for a remedy Everlasting unto Life Eternal, Amen. In the ✠ name of the Father, and of the Son, and of the Holy Ghost Amen.

Here let him take the Blood, which when it is received let him bow himself down, and say,

The Prayer.

I Render Thanks to thee O Lord Heavenly Father, Almighty Eternal God, which hast refreshed me out of the most holy Body and Blood of thy Son our Lord Jesus Christ. And I beseech thee that this Sacrament of our Salvation, which I unworthy Sinner have received, come not to my Judgment, nor Condemnation after my merits, but to the profit of my Body, and to the Salvation of my Soul into Life Everlasting *Amen.*

Which Prayer being said, let the Priest go to the right side of the Altar with the Chalice between his hands, his Fingers being yet joyned together as afore; And let the Subdeacon approach near, and pour out Wine and Water into the Chalice, and let the Priest rince his hands least any parcels [A dangerous matter, Sirs! *Magno Conatu Magnas Nugas agunt,*] *of the Body or Blood be left behind him in his Fingers, or in the Chalice. But when any Priest must Celebrate twice in one day, then at the first Mass, he must not receive any Ablution, but put it in the* Sacristi, *or in a clean Vessel till the end of the other Mass, and then let both the Absolutions be received: After the first Absolution is said this Prayer.*

That we have received with mouth O Lord, let us take with a pure mind, and out of a (19) Temporal Gift, let it be to us a remedy Everlasting.

Here let him wash his Fingers in the hollow Room of the Chalice, with Wine being powred in by the Subdeacon, which when it is drunk up, let the Prayer follow:

Lord let this Communion purge us from Sin, and make us to be Partakers of the Heavenly remedy.

After the receiving of the Absolutions, let the Priest lay the Chalice upon the Patten, that if ought remain behind it may drop. And afterwards bowing himself let him say,

Let

Let us worship the sign of the Cross, whereby we have received the Sacrament of Salvation.

Afterward let him wash his hand: in the mean Season let the Deacon fold up the Corporas: When his hands are washen and the Priest returneth to the right end of the Altar, let the Deacon reach the Chalice to the Priests mouth, that if ought of that which was powred in, do remain behind, he may receive it.

After that let him say the Communion with his Ministers. Then making a Sign of the Cross in his own face, let the Priest turn himself to the people, and with his Arms somewhat lifted up, and his hands joyned together, let him say, Dominus vobiscum, *The Lord be with you, and turning him again to the Altar let him say,* Oremus, Let us pray:

Then let him say the Post Common, according to the number and order of the aforesaid Prayers: Before the Epistle, when the last Post Common is ended, and the Priest hath made a sign of the Cross in his Forehead, let him turn him again to the people, and say, Dominus vobiscum, *Then let the Deacon say,* Benedicamus Domino. *At another time is said,* (20) Ita missa est: *as oft as* Ita missa est *is said, it is always said in turning to the people, and when* Benedicamus Domino, *or* Requiescant in Pace *must be said, let it be said in turning to the Altar: When these things are spoken, let the Priest with his body bowed down, and his hands joyned together in the midst before the Altar, say with a still voice this prayer;*

OHoly Trinity, let the Office of my Bond Service please thee, and grant, that this Sacrifice which I unworthily have offered in the Eyes of thy Majesty, may be acceptable unto thee, and that unto me and all them for whom I have offered, it may avail to obtain Remission, thou being merciful who livest and Reigneth God, &c.

Which Prayer being ended, let the Priest stand upright, Crossing himself in his face saying, In nomine Patris, &c. *And so when obeysance is made, after the same order wherein they came afore to the Altar at the beginning to the Mass, so having on their Apparel with the Censer-bearer and other Ministers, let them go their way again.*

The End of the Canon.

Notes upon the Canon.

AS often as the words Bless and Blessing are mentioned in the Mass, there must be always Crosses made, as if that Magical Trick had denoted Blessing.

(1) *Hec dona, hec munera, hec Sacrificia illibata*] The Popish Rabbies make a dreadful work about the Exposition of these words, because they are in the Plural Number forsooth, when yet there is but one Sacrifice as they themselves stiffly assert. Here's a Crabbed Riddle that requires a Spiritual *Oedipus* to unfold it—*Aquinas* and *Bellarmine* are Simpletons here. What a pudder do the School-men make about this, yet they cannot reconcile it to sense—Well let it be so—That is, neither more nor less than silly Popish Non-sense.

In the Antient Church the Rich made Contributions for their poor fellow Members, which because offered to God, were called *Sacrifices*, *Heb.* 13. 16. So Thanksgiving is called a Sacrifice, ver. 15. And the word *Eucharist* signifies no more. Yet you see this Mass-Sacrifice is but a Wafer and some Wine and Water, which the greedy Priest Sacrifices into his own Belly; let the Poor starve if they will, here's

no

no Spiritual nor Corporal Relief for them, I assure ye.

Ay, but (say they) these Crosses signifies *Judas* his Treason: Yes, yes, what then? Why then the murthering Priest is the worst *Judas* of the two; he onely Betrayed his Master, but this bloody Wretch eats him alive! worse by half then Crucifying.

They expound *Illibata* for Incorruptible; but if it be so, what need have they to make such provision for its preservation, as in the third Councel of *Arles* chap. 3. Yea, burn it to Ashes when putrified, as you have it point black from themselves; see the *Caveats* of the Mass, &c. The word properly signifies a thing whole and sound, but this Wafer-God is broken into three parts by the God-eater, and then bitten to pieces and swallowed down in Fragments. O cursed *Illabata Sacrificia.*

(2) These Letters *N.N.* denote that the Priest must name those he prays for, expressing their Respective Titles, as his Imperial Majesty, His Majesty, his Highness, his Grace, his Lordship, Worship, Squire so and so—I had almost forgot his Holiness, well let him bring up the Rear for once.

(3) There's a charitable Priest for ye, not a bit of a Prayer for Enemies—Here's a Prayer for the Living: Why so? Because they are in more danger than the Dead, who are Roasted in Purgatory, and may for a little insignificant thing called Money be Conjured out at pleasure. But methinks these cruel Priests are very hard hearted to let the poor souls fry in such terrible Flames, when the little Hocus of a Mass (a quarter of an hours work) might Release them.

In the Prayer for the Quick you have [*Famularumque*] That is, Shee Servants, or the Priests Bedfellow; the very thought of her is enough to

spoil all, for if his fancy runs a gadding that way, there's no God made, and the people Commit Idolatry.

(4) *Pro Redemptione animarum suarum*] here's a Sacrifice for the souls of all that are present, let the Gospel say what it will, no matter. What a Mass-Saviour instead of Christ! Oh horrible Blasphemy!

(5) Besides this Muster-roll of Saints, every Monk, Fryer, or Massing-man may put in who he pleases, Saints past, present, or to come; known, or unknown. Very pretty! here's a kind of a straggling Saint one *Chrysogone* (some Mass-Books have it *Grysogone*) a stranger to many if not All the Popish Calendars. But why must such an *Armado* Rival the Lord of Glory? What? Robb Christ of his honour? Blasphemy, Blasphemy!

You have here a very strange kind of expression [*Genetricis Dei & Domini nostri Jesu Christi, that is, the Bee-Begetter of God and our Lord Jesus Christ*] This name *Genetrix* (in this sense) is a very Barbarous word: it was formed (onely) by the Poets in their idle Rhapsodies, when they want another word, the best English of this word is BEGETTRESS; and here you have the Virgin *Mary* represented as the *Begettress* (I am sure 'tis as good an *English* word as *Genetrix* is *Latine*) not onely of Christ, but also of God the Father--What's God the Father born of the Virgin *Mary* too! This is wonderful!

Though Christ be really God, yet for distinction's sake, that most sacred Term is usually referred to the Father, and the Name *of our Lord* to Jesus Christ; neither can we properly say that Jesus was begotten, but born of her. Here you may see a *Specimen* of Popish Infallibility, as I may say *ex abundanti*.

(6) It is certain that none of these Crosses were ever made by Christ, for there is no mention made

of

of them at the Institution of his Supper, neither was the Cross upon which he suffered then set up. The Inventor of this Juggle, is Recorded by *Breno* to be Pope *Gregory* the 7th. (with whom also agrees *Cocbleus*) this *Gregory* was a meer Conjurer; a notable Ceremony-maker!

(7) Reader pray compare these massing-words of Consecration with the Evangelical and Apostolical Records, and note how they differ.

(8) The Priest here worships a God of his own making, then advances it over his bald Pate, cringing most reverently (and happy is he that can lift up the Tail of his Mock seamless garment) Now you have signal given (at the Elevation of the Wafer God) by a tingling of Bells, and then the people must say, *Adoramus te Christe*, &c. We adore thee, O Christ! &c. O abominable Blasphemy—What a Wafer Christ!—'Tis observable that no Mass is said without wax Tapers, or Candles: Though the Sun shines never so clear, yet this Worship is meer spiritual darkness—Nor must the people see the grand Wafer before the Priest makes a God of it: they have a trick for that—Thus (forsooth) Idolatry is prevented, say they.

The people also must adore the Chalice here with an *Ave vere sanguis Domini nostri Jesu Christi*, &c. Hail thou truly Blood of our Lord Jesus Christ, &c. Here's Flesh and Blood distinctly worshipped, and therefore they are distinct Gods, or none at all.

(9) If the Consecrated Wafer be really converted to a very Christ as Popery teaches, then the Priest here praying for the Son of God that the Father would accept of him, speaks Blasphemy, as supposing Christ to have need of the Priests Intercession.

(10) Here is a piece of Blasphemy as wicked as the other; the Angels must be at the Priests beck, for

what

what? VVhy no less then to carry Christ to heaven; which supposes him absent from thence, and unable to get there unless introduced by those Evangelical Masters of the Ceremonies of the Popes feigning.

(11) The Memento or Prayer for the Dead is a notable gainful thing for these Priests that are hir'd to pray poor Souls out of Purgatory. — O this knack brings in more Cash in a year then some Kings Revenues amount to.—Yet tis certain, that tis a meer Cheat, the very Prayer speaks as much. —For what should [*præcedere in Signo Pacis, & Dormire in Somno Pacis, To go before in the Sign of peace, and to sleep in the sleep of peace*] signify, but the actual enjoyment of Heavenly Glory? If so, what necessity is there for the Priests prayers for them? No need at all I assure ye, but the Feat however robs the poor Layty, and fills the greedy Priests pocket. *Blessed are the Dead which Die in the Lord, for from thenceforth they rest from their Labour*, says the Scripture; but says the Pope, Blessed are the Dead that are prayed for by my Journeymen Priests; come open your purses, ye niggardly Wretches, or you are all damn'd, your Father is broyling upon Live Coals, and won't you give a few Crowns to Release him? Such, and such, and such Relations of yours are in a horrible pickle, and can you be so hard hearted as not to let a little Mammon out of your Chest bail 'em out—O Money! blessed money! these Priests make a little God Almighty of thee, he that has thee, may defie the Devil and Purgatory too.

I wonder in my heart whereabouts this Purgatory is, or how this spiritual Mount *Ætna* can be supplyed with fuel for so many 100 years, and what Devils are Fire-makers there, and who pays 'em their Sallaries? I tell ye friends, 'tis hot Service; And yet these worse Devils wont give the other poor

Moyling

Moyling Devils their due. They never send them one penny.

(12) Here's a good round Jury of Saints culld out, and why I pray? what's that to you? because 'tis my pleasure to name 'em, quoth the Pope---There's reason enough,

(13) *Here is not said Amen*] why so? Because 'tis a kind of a Graceless and hopeless prayer, for the Priest despaires of coming into such a Society---- This is a *Balaams* Prayer with a witness, *he desired to die the Death of the Righteous*; both are heard alike. O But say they, the Angels Answer, and say *Amen* here---Ay, ay, they are turned Mass-Clarks! brave Preferment!

(14) When the Cat has got a silly Mouse at his Mercy, how he plays with it, tosses it, boxes it to this side and that, &c. yet at last greedily swallows it; so this Antick Priest plays with his God, and when he has Acted over all his Cat-like tricks, devours him skin and all. *Exit* Priests-God.

(15) Sure this Priests Eyes are not fellows, for he cannot see the Sawcer with both together. And why the left Eye must have the Prerogative of the first glance, I cannot yet understand.

(16) O Hypocritical Reverence! true *Pilate* like! Here's an adoring Cringe prologuing the Tragedy. And then the dismembred Body of their (fancyed) Christ is swallowed done; O more then brutish Villany! But of this elsewhere. Yet I pray how can it be possible for this Priest to have any solid Meditation of the Passion of Christ, when his main business is to make so many Monkey Faces, Apish postures, and other prophane as well as ridiculous Ceremonies?

(17) The Cake is here called the *Lamb of God* which taketh away the Sins of the World; Ay and three times too, because he is dull of hearing. Alas poor Lamb! thou art in the VVolves Clutches, ready to be sacrificed into his Unmerciful Paunch. (18) The

(18) This is a very Impious Prayer, as supposing the receiving of Christs Body may damn him---This Priests God is a damnable God; but the true Christian Sacrament of the Lords Supper, is a Comemoration of the Death and Passion of the Lord of life for our Redemption---And if any prophane or Unbelieving Person approaches and partakes of this Supper, he discerns not the Lords Body; that is, he wants the Eye of Faith, which only can see into the end and use of the Ordinance, and Consequently is damned for unbelief and Hypocrisy. But tis certain that such a Person never eats any body of Christ at all, because he wants a Spiritual Mouth, nor can he do it any more then a man, can eat bread that wants a Corporal Mouth.

(19) *De munere Temporali, of a Temporal Gift*] this Expression comes out unawares; for tis certain that for all these Hocus-pocusses, here's nothing stir but a wafer and a little wine and water, which can no more feed the Soul, then meer wind can feed a Cormorant of a Priest.

(20) *Ite missa est*] that is get ye gone, be packing I say; the Mass is done---tis Massed enough of Conscience, the Jobs done, and so are our Observations, though here is Theam enough for a volumn, but for brevity we omit the rest of the blasphemous Stuff.

FINIS.

IT remaineth now, that we give you a Historical Account how every part and parcel of this Mass came to be patcht together. which I have faithfully extracted, from the Acts and Monuments *of Reverend Mr.* Fox, *pag.* 1274. *Edit.* 1610. *as followeth.*

The

Books lately Printed for and sold by Thomas Malthus *at the* Sun *in the* Poultrey.

THE compleat Works of that Reverend and Learned Divine Mr. *Jacob Ambrose*.

Bentevolio and *Urania* in six Books, written by the Learned *Nathaniel Ingelo* D. D, The fourth Edition with large Amendments, wherein all the obscure words throughout the Book are Interpreted in the Margin, which makes this much more delightful to read then the former Additions.

Mr. *James Janeways Legacy to his friends*, containing twenty seven famous instances of Gods Providences, in and about Sea-dangers and Deliverances, with the Names of several that were Eye-Witnesses to many of them.

An Historical Account of the Heroick Life, and Magnanimous Actions of the most Illustrious Protestant Prince *James Duke of Monmouth*, containing an Account of his birth, Education, Places and Titles, with his Great and Martial Achievements in *Flanders* and *Scotland*, his Disgrace and Departure both from Court and Kingdom, with the most Material Passages that hath occurred since his Return.

Cataſtrophe Mundi, or Merlin Revived; in a Discourse of Prophecies and Predictions, and their Remarkable Accomplishments, with Mr. *Lillies* Hieroglyphicks exactly cut, and Notes and Observations thereupon, as also a Collection of all the Antient Reputed Prophecies that are extant Touching the Grand Revolutions like to happen in these latter Ages.

Historical Memoirs of the Life and Death of that wise

wise and valiant Prince *Rupert*, Prince *Palatine* of the Rhine Duke of *Cumberland*, &c. containing a breif but Impartial Account of his Grreat and Martial Atcheivements, during the time of the Civil Wars, together with his several Engagements in the Wars, between his Majestie and States General, of the united Princes.

Fifteen real Comforts of Matrimony, in answer to the late fifteen Sham-comforts, together with Satyrical Reflections on the Whoring and Debauchery of this present Age. Written by a Person of Quality of the Female Sex.

The Voyages of the ever Renowned Sir *Francis Drake*, into the *West Indies*, viz. His great Adventures for Gold and Silver, with the Gaining thereof and an Account, of his surprising of *Nombe de Dios*. A large Account of that voyage wherein he Encompassed the World, his Voyage made with *Francis Knolles* and others; their taking the Towns of St. *Jago Sancto Domingo, Carthagina* and St. *Austine*. His last Voyage in which he dyed being Accompanied with several Vallient Commanders, and the manner of his Burial. To which is added an Account of his Vallarous Exploits of the *Spanish Invasion*.

The Confession of Faith, and the larger and shorter Catechisme, first agreed upon by the Assemby of Divines at Westminster, and now approved by the General Assembly of the Church at *Scotland*, to be a part of Uniformity in Religion,

Psalmorum Davidis Paraphrasis Poetica Georgii Buchnian, Stofia Argumentis. ac Melodiis Explicata atque Illustrata.

FINIS.

The History of the Mass.

The *Introite*.

Celestinus Pope gave the first *Introite*, as *Platina* and *Sigebertus* write.

The Psalm *Judica me Deus* &c.

The Priest prepares himself to his Mass, first with the Psalm *Judica me Deus, & discerne causam meam &c.* which was ordained by the said *Celestinus*.

And where they ascribe to Saint *Ambrose* the two Prayers which he used in the preparation to the Mass, and be added to the Books of *Ambrose*, *Erasmus* judgeth the same to be none of his, and that rightly, as it seemeth, for therein are contained Errors not else to be found in the Books of *Ambrose*, both in giving adoration to the bread of the Sacrament, and making Invocation to the Saints, namely to blessed *Mary* as in the second Prayer where he saith, *ut efficax hæc mea fit deprecatio, beatæ Mariæ Virginis suffragia peto* &c. that is, *And that this my Prayer may be of Efficacy. I desire the suffrage and intercession of blessed Mary the Virgin* &c. whereby it may appear that learned *Ambrose* was not the Author of such an Error.

Chrysostom in the XI homily upon the Gospel of *Mathew* saith, that in his time (and afore his time) the use was to sing whole Psalms till they were entred and assembled together, and so belike *Celestinus* borrowed this custom of the Greeks, and brought it into the Latin Church as *Rupertus* writeth.

Gregory the Great as some write, called a Synod at *Rome* about the Year of our Lord 594 in which Synod he appointed that the Introit of the Mass should be taken out of some Psalm.

The *Confiteor*.

The *Confiteor* Pope *Damasus* brought into the Mass as it is written, albeit peradventure not this Popish *Confiteor* which in the later Church hath been used, ruste full of Idolatry and Invocation of Saints, against the word of God.

The *Kyrie Eleyson*.

The *Kyrie Eleyson* which is 9 times to be repeated in such a Tongue as few Priests either understood or do rightly pronounce. *Gregory* did institute about 600 years after Christ taking it out of the Greek Church and yet transposing it otherwise then there it was used. For among the *Greeks* this *Kyrie Eleyson* which they called their Litany, was sung of all the People, the which *Gregory* ordained to be sung only of the Quire, adding thereto also *Christe Eleyson*, which the Grecians used not as *Gregory* himself writing to the Bishop of *Syracuse* doth testifie.

Gloria in Excelsis.

Next followeth *Gloria in Excelsis* &c. which words were sung of the Angels at the Birth of our Saviour, albeit these words also were corrupted, as many other things were in the Church, for where the words of the Angels Hymn were *hominibus bonæ voluntas*, that is to men good will, the Mass said *hominibus bonæ voluntatis*, that is to men of good will *&c.* This Hymn was brought into the Mass by Pope *Symmachus* and not by *Telesphorus*, as some mistakenly write saying, that he ordained three Masses on Christmas-day, for in his time there was no Mass in the World Anno 140. The said Hymn

was

was augmented by *Hilarius Pictaviensis* with these words that follow, *Laudamus te &c.* singing it first in his own Church, which was Anno 340. And afterward brought into other Churches by Pope *Symmachus* Anno 510.

Dominus vobiscum with the Answer *Oremus*, and the Collects.

Dominus vobiscum with the Answer of the People, although we have no certain Author named by whom it came, yet this is certain that it was deduced out of the Greek Church, into the Latin, as may appear by the Lyturgie attributed to *Chrysostom* and *Basilius* (but tis a doubt whether that Lyturgy be rightly ascribed unto them) also by *Origen* and other antient writers, by whom it may seem that the Lyturgie or Mass (as they call it) did first begin with *Dominus vobiscum*, and then *Sursum corda*. After that, *Gratias agamus Domino deo nostro*, and so following upon the same *vere dignum & justum est, &c.* To the which beginning of the Canon other additions after were put into by others, as ye shall hear (by the Lords grace) more hereafter at large.

Hugo des Victore writeth that this Prayer was taken out of the antient salutation of *Boaz* saluting his Harvest Folks, and out of the Book of Chronicles where the Prophet saluteth *Aza* the King with his Company about him saying *Dominus vobiscum*; *Honorius* writes thus, *Presbiter cum salutatione veteris testamenti, & Episcopus cum salutatione novi testamenti salutat Populum, quia dignius est novum quam vetus testamentum.* That is the Priest saluteth the People with the words of the old Testament *Dominus vobiscum*, so the Bishop useth the words of the New Testament saying *Pax vobiscum &c.* Concerning the Collects: *Walafridus Strabo* writeth that as they be diverse and concerning

they were made of divers and sundry Authors as every of them thought it fit. *Hugo de Victore* affirms that chiefly they were made by *Gelerius* and *Gregorius*. Why they were called *Collects*, W. *Durandus* and *Micrologus* shew the cause, for that in the City of *Rome*, they said them over the People collected together in their station day, therefore they were called *Collectæ*.

The *Gradual* with *Alleluya* *tracti* & *sequencies*.

The *Responsary* which is called the *Gradual* (being wont to be sung at the steps going up) with *Alleluya*, *Honorius* saith, that *Ambrose* made them, but Pope *Gregory* ordained them to be received.

Upon festival days, the *sequencies* which were wont to be sung, were chiefly composed by an Abbot called *Notkerus de gallo*, and by Pope *Nicholas* commanded to be sung in the Mass.

The *Gradual*, the people were wont to sing when the Bishop was about to go up to the Pulpit, or some higher standing, where the word of God might be the better and more sensibly heard at his mouth, Reading the *Epistle* and the *Gospel*.

The *Epistle* and the *Gospel*.

The Reading of the *Epistle* and the *Gospel* although it was not used in the Apostles times, yet it seemeth to be of ancient continuence as *Hugo* saith, *Primum temporibus ab Epistola Pauli missa incipiebatur, postquam sequebatur Evangelium sicut nunc* i.e. In former time the Mass begun first with the *Epistle* of Saint *Paul*, after which Epistle then followed the Gospel as also now *&c.*

Walafridus Strabo saith it *is uncertain who first ordered and disposed them to be.*

Some attribute them to *Hierome*, some to

Damasus some to *Telesphorus* aforesaid, this is certain that Pope *Anastasius* ordained to stand up at the hearing of the Gospel read about the Year of our Saviour 406.

Petrus Cirvelus writeth thus, *legimus & circa annos Christianæ salutis* 500 *fere, jam institutas Epistolas in officio missali &c.* about 500 years since almost the Epistle saith he, was first brought into the Mass.

Honorius lib. 1. *Epistolam & Evangelium, Alexander Papa legi, ad missam constituit Hieronimus autem presbiter lixionarium & Evangeliarum ut hodie habet Ecclesia collegit; sed Damasus papa, ut nunc moris est, legi censuit.* *Alexander*, saith he, appointed the Epistle and Gospel to be read at Mass.

The Translation and the Disposition of them in that order as they stand, *Hierome*, the Priest collected, but *Damasus* appointed them to be read in the Church so as the use is now.

Betwixt Epistle and the Gospel the old Canons of the Spaniards did forbid any Hymn or Canticle to be sung in the Order of the Mass, which now by the Romish order is broken.

The *Creed*.

The *Creed* was made by the Synod of *Constantinople*, but by *Damasus* the Pope ordained to be sung at the Mass, and where some affirm, that it was brought in by Pope *Marcus* about the Year of our Lord 340, to reconcile these two together, peradventure thus it may be taken, that the one brought in the Creed or Symbol of the *Nicene* Councel, the other appointed the Creed of *Constantinople* as is said.

The *Offertory.*

After this oblations were wont to be offered of the People to the Priest, and the Offertory to be sung of the Quire.

Of these oblations speaketh *Irenæus, pro diversis Sacrificiorum ritibus, simplex oblatio panis & Vini fidelibus sufficiat &c.* Instead of the sundry rights of Sacrifices, let the simple oblation of bread and wine suffice the faithful.

Item *Walafrid, omnis populus intrans Ecclesiam debet sacrificare sicut docet ordo institutionis Ecclesiasticæ*, that is every Person entring in the Church must do Sacrifice as the order of Ecclesiastical institution doth teach, what order this was it is declared, *in ordine Romano* by these words, *Populus dat oblationes suas, id est panem & vinum primo masculi, deinde feminæ, novissime vero Sacerdotes & Diaconi afferunt, sed solum panem & hoc ante altare &c.* The People give every one his oblation that is bread and wine, first the Men, then the Women, after them, Priests and Deacons offer but bread only *&c.*

Likewise *Buchardus* testifieth the same *in Synodo Mattiscan, decretum est ut in omnibus Dominicis diebus aliisque festivitatibus oblatio ab omnibus qui ad Missam convenerint utriusque sexus offeratur in Ecclesia singulæ oblationes offerentes, finita Missa oblationes a Presbitero accipiant* i. e. In the Synod of *Mattiscon* it was ordained that every Sunday and Festival day, oblation was made of all the People which came to the Mass or Liturgy both Men and Women in the Church, every Person bringing and offering his own oblation, the Liturgy being done, they receive the oblations of the Priest *&c.*

Thus you may see what were their oblations and sacrifice in the antient Time in their Liturgy,

whereof now remaineth nothing but the Name only with a Song.

This offertory some ascribe to *Eutichianus* about the Year of our Lord 280, but thereof no certain Evidence appeareth.

Orate pro me fratres &c.

Nauclerus writeth that Pope *Leo* brought in that which is said in the Mass, *Orate pro me fratres & sorores &c.*

The Preface of the Canon.

The preface of the Canon from *vere dignum & justum est &c.* to *per Christum Dom. num. nostrum* is given to *Gelasius*, *Sursum corda* seemeth to be borrowed out of the old manner of the Greek Church, S. *Cyprian* also maketh mention of the same And S. *Austin* de vera Religione cap 3.

And therefore *Thomas Waldensis* judgeth that this part of the preface cannot be attributed to *Gelasius*.

After *Christum dominum nostrum* in the old Liturgie then followed *Qui pridie quam pateretur* as *Renanus* supposeth, But then came Pope *Gelasius* the first about the year of our Lord 497. who inserted that which followeth *Te jugiter Clementissime* &c.

Whereby it is to be noted, that *Polidorus Virgilius* (which ascribeth *qui pridie* to Pope *Alexander*) *de invent.* lib 5. cap. 10. is deceived.

The like is also to be said of *Panormitanus* who Referreth the same Clause *Qui pridie &c.* to the Apostles lib. *de celebratione Missæ.*

Furthermore note (good Reader) how this doth agree with the long Canon of Saint *Ambrose*, lib. 4. *de Sacramentis* cap. 5. *dicit Sacerdos fac nobis hanc oblationem ad scriptam rationalem, acceptabilem, quod est figura corporis & sanguinis Domini nostri Jesus Christi, Qui pridie quam pateretur in sanctis manibus*

bus suis, accepit panem, res pexit ad Cœlum, ad te sancte pater omnipotens & Eterne Deus gratias agens bene dixit, fregit &c. If it be true that either Pannormitanus saith; or that Gelasius, made Qui pridie &c, how can this Canon then be fathered upon S. Ambrose; And by the same reason also his whole book Intituled de sacramentis may be suspected as of divers learned men it is.

Then came Pope Sixtus ten Years after him which brought into the Canon sanctus, sanctus, sanctus, thrice to be sung out of the Book of Esay, and to annex it together, joyned also that which goeth before, per quem Majestatem tuam &c.

He that writeth the Liturgy of Basilius ascribeth it to his Name, whether he doth it truly or no, I will not here contend. This is to be noted that seeing in the said Liturgy of Basilius, the same particle, sanctus, sanctus, sanctus Dominus Deus Sabaoth; pleni sunt Cœli & Terra gloria tua Osanna in excelsis, is sung, therefore it must needs follow that either Leo which was about the Year of our Lord 460 borrowed this out of Basilius Liturgy, or else the same is falsly attributed to Basilius.

After this followeth sanctum sacrificium immaculatam hostiam till you come to placatus accipias which Leo the first did make and institute.

The words in the Communion, hoc quotiescunque feceritis in mei memoriam facietis &c, were put in by Pope Alexander I. e. As Humbertus writeth under Alexander Martyr and Papa 5. ab Apost Petro passionem Domini inserens Canoni Missæ ait, hoc quotiescunque feceritis &c.

Pope Gregory the third, about the Year of our Lord 732. Put to his peice Et eorum quorum memoria &c.

This Gregory the third called a Councel at Rome, wherein he decreed that Images, should not only be had in Temples, but also worshiped and that all gainsayers should be counted as Heretickes.

Innocentius the third of that Name affirmeth Pope *Gelasius* which was about 490. Years after Christ to have made a great peice of that Canon, as he himself did something therein about the Year of our Lord 1215.

Paurmitanus affirmeth that Gregory did add to the Canon this clause, *Diesque nostros in pace disponas.*

Briefly *Gregorius* in *Registro* saith that one *Scholasticus* made the most part of the Canon, finding also fault with the same, that in composing the Canon he would put in his own Prayers and leave out the Lords Prayer, &c. Where is to be noted for the reconsiling of these writers together, of whom some Impute the Canon to *Gelasius*, some again to *Scholasticus*: In my conjecture it may be said, that both these be one, and so the matter is reconciled the reason that moveth me is this, for so I find, *in vetusto quodam libro de officio missæ* after these words *Gelasius Papa ex Scholastico efficitus in ordine 48. fecit tractatum & hymnos &c.*

The Elevation and Adoration.

The Elevation and Adoration of the Sacrament we cannot find to come in by any other then by *Honorius* the third, about the Year of our Lord 1222 which ordained *that the People then should kneel down and worship the Sacrament.*

The *Pater Noster.*

Johannes Diaconus writing of *Gregory* saith *Orationem Dominicam mox post Canonem super hostiam etiam ait recitari*, i. e. That *Gregory* caused the Lords prayer to be Recited immediately after the Canon upon the host, &c.

Although the Apostles never used the Lord's prayer at the Supper of the Lord, as is said before, yet *Gregory* belike placed it so in that order after the Canon, and brought it in with those wor-

precepti salutaribus, &c. *Gregorius* in *Rege Domi*
oratio apud Græcos ab omni populo apud nos vero
solo sacerdote cantatur i.e. The Lords Prayer saith
amongst the *Grecians* was wont to be sung genera
of all the People, with us it is sung only of t
Priest.

Agnus.

The *Agnus* Pope *Sergius* about the Year of o
Lord 700 brought into the Mass as witnesseth E
post R. ord. propter officium confractionis Dominici cor
res constitutum est a papa Sergio, & Agnus dei
canitur &c.

The *Pax.*

Innocentius ordained the *Pax* to be given to t
People. *Pacis ait, osculum dandum post consecra*
teria & conset populum ad omnia quæ in mister
aguntur prebuisse consensum &c.

Peter Martyr in his Comentaries in *Jud.* sai
that it was brought in by Pope *Leo* the Seco
as it is said, yet he suppoſeth the same, not to
so, saying, that this was an antient custom in the
postles time for Christians to salute one another wi
the Kiss of peace &c.

To this of *Peter Martyr*, agreeth also *Gabr*
Biel writing in these words, *porrexit in primiti*
Ecclesia Sacerdos osculum pacis ministro, cæsis in
portandum ut per hoc significaret &c. That is,
the primitive Church the Priest gave a Kiss of Pea
to the Minister, to be given by him to the Peopl

The *Distribution* and *Communion.*

After this followeth the Communion, wherein o
popish Mass and Ministers thereof do much alter
degener

degenerate from ancient antiquity two manner of ways.

First in that they make no Communion thereof receiving only to themselves, contrary both to their own words, where they say, after their receiving, *sacramenta quæ Sumpsimus &c.* and also to the ancient examples and decrees of the Apostles and others. And where it is decreed in the *Epistle* of *Anacletus*; *Peracta autem Consecratione omnes communicant qui noluerint Ecclesiastica carere liminibus. Sic enim, & Apostoli statuerunt, & S. Romana tenet ecclesia &c.* i. e. *The consecration being done let all communicate together, unless they will be thrust out of the Church doors, &c.*

Here note by the way, Reader how *Gratianus*, the writer of the Popes decrees is overseen, which in his Book *de consecrat dist.* 2 referreth this Saying of *Anacletus* to Pope *Calixtus*, and likewise also *Cocleus* writing against *Musculus*, followeth *Gratianus* in the same Error.

Likewise in the Canons of the Apostles (if the Canons were theirs) we read μάσας τὰς ἐκκλησίας, πῶς, μὴ παραγίνεσθαι ἢ τὴν σύναξιν, καὶ ἄγειν μεταλήψεις &c. That is, all the faithful that resort to the Church, and tarry not out the End of the Service, and receive not the holy Communion, be such as bringing in disorder to the Church ought to be discovered *&c.* And again, *si quis Episcopus, Presbiter, aut Diaconus, aut quicunque ex sacerdotali consortio, oblatione facta, non communi caverint, causam dicite &c.*

For how can that be called a Communion which is not Common but private to one as *Micrologus* writeth. *Nec enim proprie, communio dici potest, nisi plures de eodem sacrificio participent &c.* It cannot be called a Communion Except more then one do participate of one sacrifice &c. And *Durandus In primitivis Ecclesia omnes qui celebrationi Missarum intererant singulis diebus communicare solebant,*

eo quod Apostoli omnes de calice biberunt &c. that is in the primative time, all that were present at the ministration were wont everyday to Communicate, because that the Apostles did altogether drink of the Cup. &c.

Secondly they alter and degenerate therein from antient antiquity in that when they Communicate also with the people, yet they deprive them of the holy Cup, which deprivation was not in the Church before the Councel of Constance about the Year of our Lord 1414. for before it was so authentickly received that it was counted a Sacrilledge to receive the one without the other, as appeareth by the words of Pope *Gelasius*, *Comperimus quod quidam sumpta tantum modo corporis sacri portione &c.* The whole in English is this. We understand that there be some which receiving the one part only of the holy Body, abstain from the Cup of the sacred Blood, who because they be taught so do (by what superstition I cannot tell) either let them receive the Sacrament whole together, or let them abstain from the whole Sacrament altogether, because the division of that one and whole Sacrament cannot be without great Sacrilledge &c.

Hitherto also pertaineth the Testimony of Saint *Austin* in these words, *Et ibi vos estis in mensa & in calice nobiscum vos estis, simul enim hoc sumimus, simul bibimus, quia simul vivimus &c.* i.e. There be you at the Table and at the Cup, there also be you with us for together we receive, and together we drink, because we live together.

As also out of the Book of *Gregory* it is manifest that not only the people received them in both kinds, but also the words were prescribed to the Minister what he should say in giving the Cup. *Item sacerdos Calicem dando dicat, sanguis domini nostri Jesu Christi custodiat ad vitam æternam* i. e. let the Priest say in giving the Cup *the blood of our Lord Jesus Christ keep thee to everlasting life Amen.*

Further in rendring the cause why it should so be done *Thomas Aquinas* writeth, *Nam hoc valet ad representandum Passionem Christi in qua seorsim fuit sanguis à Corpore seperatus &c. Secundo hoc est conveniens usui hujus Sacramenti ut seorsim exhibeatur corpus Christi fidelibus in cibum, & sanguis in potum* i. e. for that serveth to represent the passion of Christ wherein his blood was parted severally from the body &c.

Secondly for that it is convenient to the use of the Sacrament that the body should severally be given to the faithful for meat and the blood for drink.

And therefore served the office of the Deacons as we read, *Ut oblata à populo super altare consecranda disponant, & perfectis misteriis calicem sacro sancti sanguinis domini fidelibus propinent* i. e. To lay the offerings of the People upon the alter to be hallowed, & when the misteries be consecrated, to distribute the Cup of the sacred blood of the Lord to the faithful &c.

But among all other testimonies to prove that the Sacrament ought to be common to all people in both kinds there is none more evident then that place of *Hierome Caterum dominica, cena omnibus debet esse communis quia ille omnibus discipulis suis qui aderunt equaliter tradidit Sacramenta* i. e. the supper of the Lord ought to be indifferently common to all his Disciples there present &c.

And there have ye heard the Canon described which otherwise is called *Secretum* i. e. the secret of the Mass, being so termed because the Priest was wont to read it in secret or in silence, the reason thereof Pope *Innocentius* the third, declareth in his third Book, for that the holy words (saith he) of the Canon should not grow in contempt with the People by the daily use and hearing thereof, and he bringeth in an example concerning the fame of certain Shepherds which in the fields using the same words of the Canon upon their Bread and Wine, the matter was turned saith he, into Flesh and Blood, and they plagued therefore from

Heaven

Heaven, but with such Popish tales the Church hath been long replenished, as we have touched already.

The Postcommon.

After the Canon and Communion then followeth the postcommon with the Collects which the Mass Book requireth always to be used in an odd Number, sometime teaching to use but one, as in the Sundays Lent, and sometime three as in certain Masses from Low Sunday till the Assention, but never to pass the Number of Seven.

Ite Missa est.

Last of all cometh *Ite Missa est* whereby the Minister dismisseth or sendeth away all the Congregation there present to their Business, for as you heard before it was decreed in antient time, that it was not lawful to depart from the Congregation in the time of holy Ministration, before the End of the whole Communion, and therefore all things being accomplished, the Priest turning to the Assembly pronounceth *Ite Missa est*.

Where note that upon Sundays and Festival days only, when *Gloria in Excelsis* was sung, *Ite Missa est* was wont to be said, upon the Work days, *benedicamus Domino*, sometime, *Requiescant in pace*.

Now concerning such Trinkets as were to the aforesaid Mass appertaining or circumstant, first the *Linnen Albes* with copporasses were brought in by Pope *Marcus* Anno 340, if that be true which is thought of some: where note again that in the time of this Pope it was nothing offensive for every honest Priest to have his own proper *Wife*. In the time also of this *Marcus* was *Concilium Eliberitanum* which condemn all kinds of Images and Pictures in Temples.

Contrary to the which Council, Pope *Gregory* the third about the Year of our Lord 732. Calling a Council at *Rome* did not only establish the Images before condemned, but condemned the galleyers for Heretickes as is aforesaid.

By *Sixtus* the second it was ordained that no Liturgie should be done, save only upon Alters hallowed, about the Year of our Lord 260. as some suppose, but as I see no firm probation upon the same so have I probable conjecture the same not to be true.

Some there be that shame not to say that S. *Clement* brought in the Alb and vestments to the Popish Mass.

Item, that the Sacrament of the blood of the Lord should be consecrated in Challees of glass and not of wood, as it was in former time, they say it was the ordinance of Pope *Severinus*.

After this came in golden Challees and a true Proverb withal, that *once they had wooden Chalices and Golden Preists, now they have Golden Chalices and wooden Preists.*

Sebirianus ordained the ringing of bells and burning of Lamps in Churches.

Vitalianus the playing on the Organs *Damasus* by the instinct of *Hierome* appointed *Gloria Patri* Glory be to the Father after the Psalms.

Pelagius divised the *Memento* for the dead.

Leo brought in the Incence.

Eutichianus as others say brought in the *Offertory* which was then after a manner far otherwise than it is or hath been used now a great while.

For what time as many of the Heathen being greatly accustomed to bring offerings were converted unto Christ, and could not be well brought from their old long use of offerings, the Pope thought to bear somewhat with the weak and permitted them to bring meats into the congregation of the Church, that when the Bishop had blessed them, they that brought them might distribute them to the poor, or take

them to their own use. But afterward did Pope *Gregory* improve this sentence *Non apparebis in conspectu Dei tui vacuus &c. Thou shalt not appear in the sight of thy God empty* &c. That as he willed the People to say their Offerings upon the Altar, so they did and have not yet forgotten to do so still.

Soule-Masses and Masses applyed for the dead, came in partly by *Gregory*, partly by *Pelagius*, which brought in the *Memento* as is said.

Where note (good reader,) and mark how these two stand together, that which our Saviour saith in his Gospel *hoc facite in mei commemorationem, Do this in remembrance of me*, And *that which they say, In quorum memoria corpus Christi sumitur* &c. i. e. *In whose commemoration the Body of Christ is taken* &c. Christ would it to be done in his Remembrance, and the Pope saith do it in *Remembrance of the Dead* &c. what can be more contrary?

Innocentius the third ordained that the Sacrament should be reserved in the Church, the same also brought in *Auricular Confession* as a Law about the Year of our Lord 1215. He did also constitute that no *Arch Bishop* should enjoy the Pall, unless he were of his own Religion, and therefore no great Marvel if there be such Unity in Popery.

Vigilius ordained that the priest should say Mass having his face towards the East.

Platina writeth how the first Latin mass was sung in the sixt Councel of *Constantinople* which was about the Year of our Lord 680, so that the said Mass was there and then first allowed and not before. And yet they (I mean the Greek Church) should have known as soon the Mass, if it had proceeded from *James* or *Basilius* as the Latin Church did know it.

The opinion that the Mass helps Souls in purgatory was confirmed by Pope *Joannes* the 19. by reason of a dream, wherein he dreamt that he heard

and saw the voices of Devils, lamenting and bewailing, that Souls were delivered from them by the sayings of Masses and dirges, and therefore he did approve and Ratifie the feast of *All Souls*, brought in by *Odilo*, moreover he had joyned also to the same the the feast of Alhallowes about the Year of our Lord 1003.

Concerning *lent fast* some think that *Telesphorus* about the Year of our Lord, 140. was the author thereof, But that paradventure may be as true, as that which they also attribute to him that he ordained three Masses of one Priest to be said on Christmas-day, or if he did ordain that Fast, yet he did ordaine it but freely to be kept, for so I find among the decrees that Lent was commanded first to be fasted but only of the Clergy or Churchmen.

Pope *Leo* Commanded the Sacrament to be censed that is perfum'd with Incense, Pope *Boniface* set in his foot for entring of the Altars,

In St. *Cyprians* time it seemeth that water was mingled with the Wine, whereof we read mention in his second Book of Epistles, which mixture is referred to *Alexander* the first in the order of the Roman Canon.

As concerning the breaking of the body in three parts we read also mention to be made in the same book of order, but no certain author thereof to be named, the words of the book be these; *Tripliciter inquit corpus domini intelligitur, unum quod resurrexit à mortuis quod significat particula in sanguinem missa, aliud quod ad huc vivit in terra significatum partuit particulam a Sacerdote consumptam, tertium quod jam requiescit in Christo quod etiam à tertia particula in altari reservata apte figuratur &c.* i. e. Three ways is the Body of the Lord understood, one which rose again from the Dead, being signified by that part which is let fall to the Blood in the Chalice, the other is that which yet is living in the

Earth, which the part of the Priest eaten doth signify, the third is that now resteth in Christ which also is figured by that Particle that is reserved upon the Altar.

Dedication of Churches came in by *Felix* the third, and that the Churches might not be hallowed but by a Bishop Anno 492.

The Canticle Gloria laus &c. In the procession before the Mass on *Palm Sunday* was instituted by *Theodulphus* Bishop of *Aurelia*, as *Sigebertus* writeth about the Year of our Lord 483.

Giving of holy bread came in by this Occasion as it is to be gathered partly out of *Honorius*, partly out of *Durandus* and others, the manner was in ancient time, that the Ministers were wont to receive certain Meats of every House or Family, wherewith a great Loaf was made called *Panis Dominicus*, able to serve in the Communion, and to be distributed unto the People which then was wont every day to be present and received, especially they that offered the Meat; for whom it was wont therefore to be said in the Canon, *omnium circumstantium qui tibi hoc sacrificium laudis offerunt &c.* But afterward the Number of the People increasing, and piety decreasing as *Durandus* writeth, it was then ordained to communicate but only upon Sundays.

At length followed the third Constitution, that thrice a Year, at least at *Easter* every Man should communicate it being thus provided, that instead of the daily Communion before used the *Pax* should serve, and instead of receiving upon the Sunday bread was hallowed, and every Sunday given and distributed unto the People which also was called *Eulogia*, the constitution whereof seemeth to proceed from Pope *Pius*, for so we read in the Decrees of the said Pope *Pius*, *Ut de oblationibus quæ offeruntur à Populo & consecrationibus superfunt, vel de panibus deferunt fideles ad Ecclesiam, vel certe de quibus Presbiter eucharistiæ partes incisas habeat in vase*

indito & convenienti, & post missarum solennia qui communicare non fuerint parati Eulogias omni Die Dominica, & in diebus festis, exinde accipiant, That is that the Minister shall take of the oblations offered of the People, remaining of the Consecration, or else of the bread which the Faithful bring unto the Church or use to make of their own Bread; and cut it conveniently in portions in a clean and a convenient Vessel, so that after the solemnity of the Ministration being done they that were not prepared and ready to communicate, may receive every Sunday or Festival day Eulogies or Benedictions with the same. *hac ille.*

As concerning *Holy water* which they used to sprinkle at the Church door upon them that entred in, I will not say that it sprung from the Idolatrous use of the Gentiles.

This I say as I find *in Historia Zozomeni, erat autem Romanis vetusta consuetudo in quem limen Templi transeundum esset sacerdos secundum morem ethnicum madidos quosdam Olivæ ramusculos manu tenens ingredientes aspergebat &c.* i. e. It was an old custum among the Romans that at the entering in at the Church door, the Preist after the usual manner of the Ethnicks, having in his hand moist branches of Olive did sprinkle with the same such as entred in &c.

To the which custom this our manner of giving of *Holy water* is so like that it seemeth to proceed out of the same.

In the Book of the Popes Decrees, and in the distinctions of *Gratianus* there is a certain Decree fathered upon *Alexander* the first about the Year of our Lord 121, which Decree may well seem to be a bastard Decree, neither agreeing to such a father, nor such a time, concerning the *Conjuring* of holy water, the words of the decree be these, *Aquam sale conspersam in Populis hanc dicimus ut ea nobis aspersi sanctificemus & purificemus quid pu-*

UMI

nibus sacerdotibus faciendum esse mandemus: Nam si cinis vitulæ aspersus Populum sanctificabat, atque mundabat, multo magis aqua sale aspersa, divinisque precibus sacrata, Populum sanctificat atque mundat. Et si sale aspersa per Helisæum prophetam sterilis aqua sanata est, quinto magis divinis precibus sacratus sal sterilitatem rerum aufert humanarum, & salinator sanctificat & purgat, & cætera bona multiplicat, & insidias Diaboli avertit, et à phantasmatum versutis hominis defendit. That is, we bless water sprinkled with Salt among the People, that all such as be sprinkled with the same, may be sanctified and purified, which thing we charge and command all Priests to do, for if the Ashes of the Heifer in the old Law being sprinkled among the People did sanctify and cleanse them, much more water sprinkled with Salt and hallowed with godly Prayers, sanctifieth and cleanseth the People, and if the Prophet Helisæus and the Prophet by the sprinkling of Salt did heal and help the barrenness of the water, how much more doth the Salt being hallowed by godly Prayers, take away the barrenness of human things and sanctify and purge them that be defiled, and multiplieth other things that be good, and turneth away the Snares of the Devil, and defends Men from the deceptions of phantasy &c.

Thus you have heard the Author and Father of holy water which some also ascribe to Pope *Sixtus* which succeeded *Alexander*, but as the Papists do not agree in the first Author or institutor of this hallowing of Elements; so I think the same, untruly to be ascribed to either, but leaving the probation of this to further leasure, let us now hear in our own tongue their own words which they use in this their Conjuration.

The form and words used of the Priest in *Conjuring Salt*.

I Conjure thee thou creature of *Salt* by the

ving God, by the ✠ true God, by the holy God &c.

That thou mayest be made a *Conjured Salt*, to the Salvation of them that believe, and that unto all such as receive thee, thou mayest be health of Soul and body, and that from out of the place wherein thou shalt be sprinkled may fly away and depart all phantasy wickedness, or craftiness of the Divils subtilty and every foul Spirit &c.

The form of *Conjuring Water*.

I Conjure thee thou creature of *Water* in the name of ✠ God the father almighty, and in the name of ✠ Jesus Christ his Son our Lord and in the vertue ✠ of the Holy Ghost that thou become a *Conjured Water* to expel all power of the Enemy &c.

Who seeth not in these words Blasphemy intolerable? how that which is only due to the Blood of Christ and promised only to Faith in him, the same is transferred to Earthly and insensible creatures, to be salvation both to body and Spirit, inwardly to give Remission of Sins, to give health and remedies against evils and Devils against all phantasies wickedness and all foul Spirits, and to expel the power of the Enemy &c. If this be true, whereto serveth the Blood of Christ and the vertue of Christian Faith.

Therefore judge thy self (good Reader) whether thou thinkest this trumpery rightly to be fathered upon those ancient Fathers afore named? or else whether it may seem more like truth that *John Sleydan* writeth, whose words in his second Book de *Monarchia* are these. *Norum decreta sunt in libris inserta conciliorum, sed ex his pleraque tam sunt ineptiæ, tam nugatoria tam aliena prorsus sacris literis ut credibile sit ab aliis longo post tempore fuisse conficta &c.*

That is the decrees of these foresaid Bishop and Masters be inserted in the Book of Councels, but of these decrees many whereof be so Childish, so trifling, and so far disagreeing from the holy Scripture, that

it is very like that the same were fained and counterfeited of others long after their time &c. Thus much saith *Sleyden* with more words in that place, unto whose Testimony if I might be so bold also to add my conjecture, I would suppose the Conjuration of this same Water and Salt to spring out of the same Fountain, from whence proceeded the conjuring of Flowers and Branches, because I see the order and manner of them both to be so like and uniform as may appear.

The manner of hallowing *Flowers* and *Branches*.

I conjure thee thou creature of Flowers and Branches in the Name of ✠ God the Father Almighty, and in the Name ✠ of Jesus Christ his Son our Lord and in the Virtue of the ✠ Holy ghost, therefore be thou rooted out and displanted from this Creature of Flower and Branches, all thou strength of the Adversary, all thou Host of the Divel, and all the Power of the Enemy, even every assault of the Divels *&c.*

And thus much concerning the Antiquity of holy Bread and holy water, which is left before the Christian Reader, that he may judge whether they be of God or the Father of Lyes *&c.*

Furthermore as touching the Reserving of Reliques and the Memorial of Saints, brought into the Mass, *Gregory* the third is the Author thereof, who also added to the Canon thereof this clause, *Quorum solemnitatis hodie in conspectu Divinæ Majestatis tuæ celebramus &c.*

Finally, it were too long to recite every thing in order divised and brought in particularly to the Mass and to the Church, for after that mans brain was once set on devising, it never could make an end of heaping Rite upon Rite and Ceremony upon Ceremony, till all Religion was turned to Superstition, therefore cometh Oyle and Creem brought in by

ope *Silvester* not wont to be hallowed but by a ishop.

That the *Corporas* should not be of Silk, but only Fine Linnen Cloth. That the Psalms should be ung on Sides, the one side of the Quire Singing e verse, the other another, with *Gloria Patri &c.* That Baptism should be Ministred at no other time the Year but only at Easter and Whitsuntide (save ly to Infants, and such as were in extreme infirmi-) and that it should be required 40 Days before, so termined by Pope *Sixtus*, and therefore was it, at Fonts were hallowed only at these two seasons, e which hallowing they keep still, but the ordinance y have Rejected.

Item that Bells also were Christned, Item no Preist ould wear a Beard, or have long Hair, so appointed Pope *Martin* the first, Item that *Auricular confession* ould be made, that the Book of *Decrees* and *de-tals* should be stablished, and transubstantiation nfirmed, in which three arts, Pope *Innocentius* the rd, was the cheif doer, about the Year of our rd, 1215.

Argu-

Arguments against the Popish Mass and Transubstantiation.

To omit the Janglings of Critical Schoolmen about the Derivation of the word *Missa*, (Mass), in which the Papists themselves cannot agree the most probable opinion is, that *Missa* is taken *pro licentia dimittendi populum*, that is the dismission or sending away the people by their *Ite Missa est* at the Conclusion of the Mass. Or say others, it takes denomination of that which the Greeks call ἄφεσις τοῦ λαοῦ the dimission of the people, alluding to the story of the Hebrews, licensed of Pharoah to Depart out of Captivity after eating of the Paschal lamb, as an old Popish Book *de Sacramentis sacerdotalibus* hath it &c. Let it be what it will, you may note by the way that this word *Missa*, was never used by the *Greeks*: Yet such Latin Interpreters as have in old times Translated the Antient Greek Books, as *Eusebius*, The *Tripartite History* and others, have made bold to render those terms συνάγειν, συνάξεις, πανήγυρις, and ἐκκλησιάζειν that is, to *call the Congregation, to convene Assemblies*, &c. By the Terms of *Missas facere, Celebrare &c.* that is to *make* or *Celebrate Masses*: So that you may conjecture that the word was not of old time attributed to the action of Consecration, but to Christian Assemblies gathered together. Well, at best 'tis a barbarous Latin word of an uncertain original, and so let the Name pass, Now to the thing.

As the Unbelief of the Jews, when our *Lord Jesus* sojourned on Earth, was a kind of Miracle, considering those stupendious, sense-convincing Miracles wrought for their Conversion; so, the frenzy and dotage of Our Mass-adorers is to be ad-

red at, who prostrate their Reason, Conscience, and Religion, in maintaining such a medley of superstition, Blasphemy and Nonsence, especially in these times of Gospel Sunshine, wherein it has been baffled by unanswerable Arguments, and made appear (as really it is) the very Invention of the Devil, and his vicar the Romish Anti-Christ. To encounter therefore this Contagion, we will give you an Abstract of some Arguments that have been, or may be us'd, to overthrow it.

The holy Supper instituted by our Lord Jesus is a pledge of his Love, and a Memorial of his Passion. A Sacrament that nourishes, feeds, and refreshes the believing Soul. But these idolatrous Papists turn it into a Soul-killing poyson, quite changing the Nature of it, of which take these brief Instances.

1. *There must be Water mixt with the Wine*, which *Bellarmine* says, lib. 4. cap. 10. De Euchar. cannot be omitted without grievous Sin, verifying the saying of the Prophet *thy Wine is mixt with Water*. Yet not one Drop of Water is mentioned by any of the Evangelists or Apostles, when they treat of the Supper. I read that Pope *Honorius* the 3. suspended a poor Priest *ab officio & beneficio*, from office and benefice, for sacrificing without Water.

2. They are by no means to use any other but *unleavened* Bread. *Bellarmine* ibid. cap. 7. a silly superstitious Vanity like the former; for Christ and the Apostles laid no such restraint, but used the Bread that was commonly used where they were. The *Greek* Church contends for leavened Bread only, the *Latins* for unleavened. This was one of the Crimes of the Priest last mentioned.

3. Their Bread must be *a little Wafer Cake*—This is notorious to all the World—But if a Man may be so bold to ask them, in what part of the World such water Crustlings are used for Bread? without doubt 'tis in *Utopia*, that is, no-where, where Natives (No people) make it their daily Food. But the Mystery is, it gives a lift towards Transubstantiation, for if it be *No-bread*, it may with ease be somewhat else; and what that should be, you shall hear anon.

4. One of these Wafers *only* is to be broken into three parts, and all that too, for the Priest alone to devour. The Communicants have it whole, (but a less Wafer such as Letters are seal'd withal) so that there is no breaking of Bread for them. Quite contrary to Christ who first did break the Bread, and then being broken gave the same & said to his Disciples; note, that the Priests morsel must be broken over the Chalice, least any Crum should be lost. So that

Peo

People must have theirs whole, to avoid the like Danger forsooth; as *Durandus* and *Salmeron* tells us.

5. The consecration lies precisely in these words: *This is my Body, this is my Blood*, saith *Bellarmine* de Eucar. lib. 4. cap. 13. he ought not to have left out [*enim*, *for*] though the Gospel doth; since his Missal hath it, and himself us'd it but at the end of the Chapter before quoted. His Modesty in this place is singular, the Scripture says that *every creature of God is sanctifi'd by the word and Prayer*; and our Lord first takes Bread; next Blesseth it; then breaks it; after gives it to his Disciples, biding them, *take, eat*; and lastly saith, This is my Body: without any [*for*] of theirs. And can the Consecration lie in the last words only? It cannot be common, but consecrated or blessed Bread, that is Christs Body. And this Bread was Blessed or consecrated before Christ saith thereof, *This is my Body*.

6. The consecrations must be uttered by the Priest *secretly* that no body else may hear it. And why must he so mutter? Because forsooth, (1) *Hannahs voice was not heard, only her lips moved*, and she (they say) was a tipe of the Church. And the Lord said to Moses, *Wherefore cry'st thou to me?* when he said nothing. And the Prophet said, *Speak in your Hearts, and in your*

Chambers. (2) Else the Priest might mar his own intention, and then all the Freak of transubstantiation vanishes. (3) His voice perhaps might fail by speaking loud (4) the holy words might grow vile (or despicable) as of old time when they were spoken loud, some shepherd learning them, put Bread up on a stone, and by speaking those words turned it into flesh: But (says the whisker) they were smitten with Fire from Heaven for their pains, some other Raving (not reasonings) they have which I omit see *Durand. Rational.* lib. 4. de secret.

7. They have *Private* Masses (that is Sacraments) wherein the Priest alone Communicates. This *alone Communion* is such apeice of Non-sense and impious Contradiction, that it might astonish any man to hear those Rabbys, (as men of reason) so impudently assert it. What can be more contrary to the Command of Christ to his Disciples present, *take, Eat, Drink*, yet the Ravenous Priest swallows all himself, and bids the people feed with *their Eyes*; tis pity but he were so fed. Institution is the sole foundation whereon Sacraments stand. And all Examples in Scripture are against these Papists; nor will any Antiquity shelter them. see Dr. *Cave's* Primitive Christianity, An Excellent Book.

8. Lay men must not *taste at all* of the Cup

but Christ and his Apostles were of another mind; *Drink ye all of this*, was currant then, but now it will not pass. No, No though the Conventicle of *Trent* sect. 21. Cap. 3. Confess'd the Institution to be otherwise. Their Doctrine is that whole Christ is either kind, in defiance of Christ who said, *the Bread was his Body*, and the Wine his Blood. If the people have a whole Christ under one kind, then the Priests have two Christs under both, thats certain, either two, or none. That Popish *Hector Bellarmine* gives you reasons forsooth (lib. 4. de Euchar. cap. 24. ad finem) why they thus rob the Laity. *Because it would be impossible in large Parishes for one Priest to give the Cup to all* (Ah, ah, he is too large) And then, *some drops may fall and be spilt and the Wine by carrying about, one way or other may be made unfit to Drink.* Again, *many can't abide Wine.* (O rare!) *some Countrys want it.* Ergo, the Laity must not have the Cup Well concluded great *Bellarmine*! Brave Logick.

Now let's consider this Mass, and examine whether it be of God or no, In order to which take a few general Reasons of that blessed servant and Martyr of Jesus, *John Bradford*, thus briefly reduced into Syllogisms. From *Fox* Act. and Mon. 1. That thing is not perpetual nor standeth not alone

which admits of succession of others to doe the same thing that was done before.

But the Mass Priest [pretend to] succeed after Christ, doing the same sacrifice which he did before.

Ergo, the Mass Priests make Christs Priesthood not to be perpetual.

2. All Priests be after the order of *Aaron*, or after the order of *Melchisedech*, or after the order of the Apostles, or after that spiritual sort whereof it is written, *ye are a spiritual Priesthood &c.*

But the Mass Priests are neither of the order of Aaron (*for that were to establish what Christ abolish'd*) neither after the order of Melchisedech (*for that's peculiar only to Christ*) neither after the order of the Apostles *for they were Ministers and Preachers, never had the title of Priests.* Neither after the general sort of the spiritual Priesthood (*for every Christian is a spiritual Priest, offering up spiritual not bodily sacrifice as Prayer thanksgiveing &c.*)

Ergo, the Mass Priests, are no Priests, (*unless after the order of Baals Priests*)

Concerning the sacrifice of Christ he reasoneth in like manner, this reduced into Argument.

To Reiterate a thing once done, for the attaining or accomplishing of the end wherefore it was begun, declareth the imperfect

on of the same thing before the Mass-Priests do reiterate the sacrifice of Christ once done for the end wherefore it was begun (that is for propitiation and remission from punishment and guilt, for the living and Dead.)

Ergo Mass Priest make the sacrifice of Christ to be Imperfect, and so are injurious to the sacrifice of Christ.

To confirm this, mark the Rubrick following written before the Mass of the five Wounds in the Mass-Book.

Boniface *Bishop of Rome lay sick and was like to die, to whom our Lord sent the Archangel* Raphael *with the office of the Mass of the five Wounds, saying Rise and write this office, and say it five times, and thou shalt be restored to thy health immediately: And what Priest soever shall say this office for himself or for any* (1) *other that is sick five times, the Person for whom it is said, shall obtain health and grace, and in the World to come, if he continue,* (2) LIFE *everlasting and* 3. *whatsoever tribulation a man shall be in this life, if he procure this office to be said five times for him, of a Priest, without doubt he shall be delivered. And if it be said for the* SOUL *of the Dead, anon as it shall be said and ended five times, his Soul shall be rid from paines. This*

hearing the Bishop, he did erect himself up in his Bed, Conjuring the Angel by the Name of Almighty God, to tell him what he was, and wherefore he came, & that he should depart without doing him harm: who answered that he was Raphael *the Archangel sent unto him of God: And that all the premisses were undoubtedly true. Then the said* Boniface *confirmed the said office of the five Wounds, by the Apostolick Authority.*

Reader if I should go about to convince any body, that this *Rubrick* which these Blushless Blasphemers shame not to print in their Mass-Book, is horribly wicked, it would be a kind of an Impeachment of your Understanding. Now either the *Apparition* is true, or false. If true, it must be from God, or the Devil. It cannot be from God, for 'tis diametrically opposite to his word: For health, Grace, and Salvation are to be had only by and through the Lord *Jesus* our Redeemer. Therefore of necessity it must be from the Devil. But if there was no such Apparition, then the Pope is a deviliish lyar, fine *Infallibility*! is it not.

3. Note here that ther's no need of Doctors, or Apothecaries &c. For this Catholick Physitian has got you a *Panpharmacon* to cure all diseases; What unmerciful wretches are they to suffer so many of their pocky Brethren to languish under the tedious and Chargeable Cures they are put-

gatory'd

gatory'd with, when so easy a remedy is at every Priests disposal.

2. Here's *Jesus Christ* himself made a meer Cypher; here's the Eternal wisdom Blasphemously arraigned of downright folly and Cruelty. For, if Everlasting life might be had at so easy a rate, there was no need that the Eternal Son of God should be expos'd to those torments, and ineffable Agonies wch he suffer'd in bearing the whole weight of Gods wrath for our Sins. O the Astonishing Impudence of this *Rubrick*.

3. Nay this is not all neither, 'twill deliver out of all sorts of trouble; will it so? Yes, 'tis undoubtedly, true saith the Heavenly Embassador (I should say Satans Envoy Extraordinary) Well; but how comes it to pass that the late *Jesuits* and their Bretheren Martyr'd for Treason, (If I may use a *Catachresis*) made no use of this glorious receipt to save their Necks. If they try'd it, the Devil fail'd 'um. If not, they were all so many (*felo's de se*) self murtherers, when they might scape if they would. I would advise the Priests in *Newgate* &c. to get themselves out by this trick, as also their friends in the *Tower*. I profess I can hardly forbear laughing when I consider what fools our students are, as well as the *vertuosoes* and Philosopher-stone-men together with the whole body of learned Philistians, who spend so

ſo much time and expence in arriving to their Skill. Yea the whole World is mad, that does not lay aſide theſe and other uſeleſs ſciences, and ſet up a parcel of 5 *wound Maſs Prieſts*, who will doe the Job preſently, be it what it will.

In whatſoever Tribulation] this is a Comprehenſive word art thou going to be hang'd? Employ a Prieſt betimes in the Morning, and heel fumble over five Maſſes before thou getſt to high *Holborn*— there's one Tribulation gone. Art thou over Head and Ears in Debt, and ſurrounded with a ſtone Doublet; peh, 'tis nothing, the ſame Charms will ſet open the Priſon doors for you. Art thou at Sea Menac'd every moment with the Devouring Billows, whilſt the inraged Elements tumultuouſly encounter to deſtroy thee, the Skys rattling, the Wind roaring, and the ſwelling Waves mounting like ſo many Iſles of *Tenariff* fear not, ſet the Catholik Chaplain to work, and whip, you have all the Ocean as ſmooth as a Fiſh pond, before you have furl'd your Sails. An Infinite Number of theſe benefits may be thought on. And the Nation may ſave a world of Money in an Age, which is given to maintain Our Miniſters for Preaching the Goſpel of Salvation. If theſe five Maſſes can ſave us, the Gentry may ſave the Charges of breeding up their

Sons at University's and Inns of Court, because this Mass-Priest can prevent and remedy all vexations of Law-suits, so that in a word Divinity, Law, and Physick, are all render'd Superfluous, if this Mass can supply their places. *Risum teneatis amici!* But to our Argument.

4. Whatsoever causes or occasions a man to rest in a meer external serving of God, which should be inward and Spiritual, that hinders the service of God.

But the Mass occasions a man to rest in such external service [viz. hearing, seeing, and saying of Mass, which are but the object of sense, yet (say they) meretorious *ex opere operato, etiam sine bono Motu intentionis*, viz, from the work done, even without the good motion of the Intention]

Ergo, the Mass hinders the true service of God.

1. The Papists affirm that the Bread after these 5 words of Consecration [*hoc est enim Corpus meum*] are whispered by the Priest over it, it ceases to be Bread, and at the utterance of the last syllable (*um*) [mark that, not before] it becomes the real and substantial Body of Christ, Flesh Blood and Bones, without any hope or Allegorical Meaning; even as he convers'd with Mortals upon Earth. This is their great *Dictum* of a Doctrine.

Well, what then? Then of necessity, if this Doctrine be true, the real Body of Christ is a Dead * substance wholy void of life and sense, for the Consecrated water stirs not, but as the Priest moves it: But the real Body of Christ is a living substance, and is, and must be eternally such Rom. 6. 9. — Christ being raised from the Dead, dyeth no more, Death hath no more dominion over him, Rev. 1. 18. I am he that liveth and was Dead: and Behold I am a live for evermore Luk. 20. 35. 36. *Ergo* this wafer cannot be the real and material Body of Christ, the one being a living, the other a Dead Substance.

If the Consecrated wafer be the real Body of Christ, then 'tis possible that Christ may have a 100000 Bodys at one, and the same time. For one Priest at one Consecration may make as many as the Table will hold, perhaps some hundred Body's at a Clap, with the meer Charm of *hoc est enim Corpus Meum*, to be sure he makes enough for all the Communicants, which may be Millions at one Instant, at least the same Morning, in Europe &c. This is quite contrary to the Text 1 Cor. 1. 13. *Is Christ Divided?* &c. that is he is not Divided as by the Context appears. *Eph.* 4. 4, 5. *one Body — one Spirit — one hope — one Lord — one Faith — one Baptism.*

Now

Now if every one of these consecrated Wafers be a real and substantial Christ; it must of necessity follow that we have so many Christs, yea Christ-Mediators, (for that it must or no Christ) as there are consecrated Wafers which the Scriptures in express terms gain says 1 *Cor.* 8. 6. *to us there is but one God — and one Lord Jesus Christ* &c. 1 Timothy 2. 5. *there is one God, and one Mediator,* (not many) *between God and Men, the Man* (not Men) *Christ Jesus.*

The *Papists* say that Christs Flesh, Blood, and Bones, ay, and his Soul and Divinity too, that is whole Christ, is here sacrificed in their wafer by a Knack they call *Concomitancy*: A very little room a meer little Easel Now if there be as many real Christs or Christs Bodys, as there are consecrated Wafers, they make the Lord Jesus to have only a phantastical Body, that is indeed, none at all contrary to what he himself demonstrated to his Disciples *Luke* 24. 39. *Behold my Hands and my Feet, handle me* (or feel me) *and see* &c, proving the reality of his Body by sight and touch, so *John* 14. 19. *the World seek me no more* (*viz.* till his second coming) *I go unto the Father* (viz. in bodily presence ver. 28.) *I leave the World* &c. but the Papists can bring him back with a Charm of five Words. The Angel thought 'twas a good Argument to prove Christ was not on Earth

or

or in the Sepulcher, because he was risen; but these Logicians will have him *risen* and *here* too, strange *Sophistry*!

If this Transubstantiation be true, then Christs Body may be eaten by *Rats*, *Mice*, and other Vermine, (as in the Caveats of the Mass) contrary to *Act.* 2:27. where 'tis said *neither wilt thou suffer thine holy one to see Corruption.*

This consecrated Bread or Wafer hath not the real Nature and property of flesh or a human Body, as *Animal Spirits*, no taste nor feeling like Flesh, no complexion of flesh, so as to convince the senses of sight, taste and touching therefore no real Body of Christ. And if we must believe a thing so contrary to sense, and that our senses are deceived, the greatest Evidence of Christianity it self is but a phantastical *Deceptio visus*, or a trick of Legerdemain; for to what end serv'd those amazing Miracles done by the Almighty power, in the Infancy of Christianity, but to convince the unbelieving World? and if sense must be mistrusted or plainly contradicted as in this Case of Transubstantiation; might not the incredulous Jews and Gentiles plead for their unbelief? and say, these are but meer Phantasms and Juggles, we won't believe our very eyes, no nor any other sense, for they may be all deluded: Nay we won't believe any thing written in the

Bible.

Bible, for our Eyes may deceive us *&c.* See what a Gap these God-makers open to let in Infidelity and point blank Atheism!

If our senses err we are sure of nothing under the Sun; no, not that we see this, or that, or to'ther thing, and if the sense of universal Mankind cannot be deceived in so notorious a thing as this is, 'tis certain that the Priests consecrated wafer, is no more than a meer wafer still, without the least alteration or change to be perceived by the Eyes or Spectacles in the World.

If it should be true that this wafer is really turn'd into Christs material Body, what *Cannibals* can be more inhuman than the Papists? what? *make a Breakfast of their God?* O horrible! this is a thousand times worse than to be crucified by the Jews. They murther'd the Lord of life, *ONCE*, and then they let him alone, but these vile, *Roman* God-eaters will never let him be quiet, they daily in thousands of places scranch his very bones betwixt their Teeth, & give him an unmerciful swallow; modesty forbids me to mention what treatment the wafer God has afterwards to the end of the Chapter. These fresh Crucifiers of Christ are hopeless Reprobates Heb. 6. 6, 8. *&c.*

Further this Bread *never came down from Heaven*; no Sirs. I can tell you its pedigree its first sowen in the ground, then mow'd

reap'd, next brought into the barn and soundly thresh'd ground in the Mill, sifted, kneaded, bak'd, and *Godded* by the Priest *Presto &c.* But other parts of the same corn serve for other uses; see *Isaiah* 44. 15. 16.

This Bread cannot give eternal life to the Receiver, because it self is not external, for *nil dat quod in se non habet* nothing can give that which it has not in it self, a most infallible Maxim. If it should, then the effect must infinitely transcend the cause, the grossest of absurdities.

Pray consider what monstrous conclusions may be drawn from this real presence, for if it be true, then;

1. That the Body of Christ is a dead substance, as we mentioned, contrary to *Luke* 20. 35. 36. *Rom.* 6. 9. *Rev.* 1. 18.

2. That Christ may have a 100000 Bodies at one time.

3. That there are so many Lords Christs and Christs Mediators, against 1 *Cor.* 1. 13. *Eph.* 4. 4. 1 *Cor.* 8. 5, 6. 1 *Tim.* 2. 5.

4. That the Body of Christ is corruptible against *Act.* 2. 27.

5. That 'tis flesh, yet has neither the Nature, property, complexion, or dimension of flesh.

6. That it may be swallow'd down alive by such as pretend to worship him *Heb.* 6. 6.

7. That

7. That 'tis the Bread of Heaven, when nothing can be more false, as before.

8. That it can save the Receiver, when it hath no such Virtue existing in it.

It is neither like Man, Woman, nor Child, nor has it any dimensions like them. It has no parts, powers or operations of a human Body; no distinct Members. It moves not, neither do's it grow, it can neither hear nor see, &c. No passions, for Christ upon the Cross was sensible and cry'd, *my God, my God* &c. But this God speaks never a word when he's in the Devourers hands, a pitiful God indeed, that cannot rescue himself from the Merciless *God-Eater*.

Christs real Body rose again after he was Crucified, but this knows no Resurrection any more then Common Excrements. That went to Heaven after it was sacrificed, but this into the Draught. You may with as much reason say that all the Saints of God are material Bread, because 'tis said 1 *Cor.* 10. 17. *we being many are ONE Bread, and one Body, and that* the *Israelites* of old were Individual *Vine-trees*, because they were called *a Vine-yard Isa.* 5. 7. as well as call this Bread the real Body of Christ. For Indeed they are all Metaphors.

If the consecrated Bread be the real Body of Christ, then no Man needs fear the danger of eating unworthily, unless he be

stark

stark blind, for they may easily see the wafer (and so in the Popish sense *discern the Lords Body*) the qualification required 1 *Cor.* 11.29 But men of good sight, yea if they had Eagles ey's may be damn'd for all that, the discerning here being *purely spiritual* 1 *Cor.* 11.27.

Either this Popish Sacrament is a *living* or a *dead* Body, if living, they that bite it, and eat it, are meer Murtherers, yea worse, for they eat it raw: no Ceremony of boiling or roasting, though they often *roast* the *living* Members of Christ, the *Martyrs* of his eternal truth. If it be a *dead* Body, how can it give life? 'tis no more then an insipid Carkass, that can give no good relish or nourishment.

Besides if the Doctrine of Transubstantiation be true, Christ was his own Executioner, and did eat himself, before *Judas* betrayed him, or the Jews did murther him. But 'tis certain he did not so, therefore that Doctrine is abominably false.

Moreover this Doctrine makes him suffer *Millions* of times since his Crucifixion contrary to *Heb.* 7.27. *For this* (viz the Sacrifice) *he* (that is Christ) *did ONCE, when he offered up himself.* So *Heb.* 9.28. and 10. 10. 1 *Pet.* 3.18 *Heb.* 9 24,25,26. (*mark*,) 'tis but *ONCE, ONCE, ONCE,* &c. Sure no Man would endure to be eaten alive at this rate, and do you think the Lord of life would be so often *Priest-bitten*? no, no, *by one offering he hath*

hath compleated the work Heb. 10. 14. And he *hath all Power in Heaven and Earth*, by *which Kings reign, and Princes decree Justice*, Matth. 28. Prov. 8.

If this Popish Doctrine be true, then these Papists that *buy and sell* it are meer Jews and *Judasses*, the one sold, the others bought him to destroy him, so these sell him that they may devour him.

You cannot be a true Believer in the *Romish* sense unless you will be a meer Sot, sense as well as reason must be deny'd, for that there is nothing say they, but the poor *species* or accidents remaining. And so those accidents must subsist *without a Subject*, contrary to the very Nature of them, whose being is to be in something. As, to instruct the plainest Christian, you have *whiteness, roundness, thinness*, and the like before your Eyes; but 'tis the whiteness, roundness, thinness of *nothing*. So gratefulness of smell to the Nose, and pleasantness of taste to the Mouth: But *gratefulness* and *pleasantness* of nothing still. For Christs Body is not (they confess) *white, round*, and *thin*, nor his Blood grateful and pleasant. And *Bread* and *Wine*, there is *none* at all, you hear, and must believe, there's an end on't. this is *Bedlam* Doctrine with a Witness.

'Tis a strange *Paradox* to me that Christ should eat his own body and drink his own blood, yet they affirm it, why so? why then

(say

(say I.) the Body and Blood of Christ was in his own mouth and stomach, and yet sitting at the table with his Disciples at the same time. It was broken and whole; eaten and uneaten, and all at once. Nay his blood was shed, and in the Cup, and thence drank by himself, yet not one Drop missing out of any Vain of his Body; Ay, and to confound us, the *Eater* was the thing *Eaten* and the thing *Eaten* was the *Eater* to. For with his *Body* did he *Eat*, and this his *Body* that he *Eat*, so his Disciples did *Eat* him as Crucified and dead; his Body broken and blood shed; but he was still alive, untouched, and before their faces, these are monstrous *Gobblins*. The Scripture assures us tis true *BREAD* and *WINE*, that we receive in the Sacrament; Matth. 26. 26. Mark. 14. 22. Luke. 22. 19. And the Apostle calls it bread, no less then three times after the Consecration, 1 Cor. 11. 26, 28. And calls the Cup the *Communion* of Christs *Blood*; and *Bread*, the *Communion* of his Body Chap. 18. V. 16. &c. Certainly the most Idolatrous among the Heathens may learn Idolatry from these *Nicknamed* Christians. the Ancient *Romans* us'd to make their Gods of wise, or at least Valient Men; the *Greeks* chose reasonable Creatures for the object of their adoration. The *Egyptians* more brutish then the rest, would yet have *a living* Creature for

their

their chief Diety. But papists take a senseless lifeless thing: O, more then Heathen Idolatry, O fulsom (Nicknam'd) Eucharist away with thee.

Reader if thou dost but impartially consider these Arguments and brief Reasonings, I am satisfied you will judg this Mass to be no Institution of Christs, but rather a most abominable rabble of Blasphemys patcht together by the Antichristian synagogue of *Rome* in opposition to the worship of the Everliving Jesus; and a thing quite different from the sacred supper of the Lord.

By this Mass ariseth false hope, and a false remedy is promised to wicked lives; for such if they hear Mass in the Morning think all's well, and bolster themselves up in security, giving the reins to all kind of sensuality and the Debaucheryes that are Alamode: For who would deny himself of his beloved pleasure, (though never so contrary to true piety) that believes a little *Mercenary* Priest, A mass, or some *Holy water* can expiate his sin? O says one, I am now purged from all iniquity, and am a good Catholick, *Innocent as the Child unborn*. Ay, Crys another, *I thank God I saw my Maker to day*, I am well enough, so takes his Evening wallow in wickedness, and next Morning a *Mass*, makes him a Saint again. Certainly that can be none of Gods way that incourages men to vice, as this

Mass

which besides its Numberless abominat
is said in a language *unknown* to the People, an
therefore (had it been never so good) no way edyfyi
as the Apostle says in one of his Epistles to the *Cori
thians*, mentioned before *Objection*, me thinks the
words are very plain, *This is my body*, what will you mak
Christ a Lyer? the Catholick Church of *Rome* take
them literally, and you ought to believe it.

Answer, the Scripture is not always to be taken a
the letter soundeth, but the intent and purpose of th
holy Spirit the Dictator of it, is to be minded: For i
you will always follow the bare words, you will quickl
shake down the greatest part of Christianity. What
plainer then this, *my Father is greater then I* John 14.
28. whence sprung the *Arrian* Heresie, yet Christ say
John 10. 30. *I and my Father are one*, whence some de-
ny'd the distinction of Persons in the Trinity. It is said
Acts 4. 32. *that the multitude of believers had one hear
and one soul*, yet every one of them had a heart and
soul peculiar to himself. He said that *the Man an
Wife are one Flesh*, yet each has a distinct Body; *Judah*
said of his Brother *Joseph*, *he is our Flesh* Gen 37. 27.
yet he has not their real Flesh, 'tis said of *Melchise-
dech that he had neither Father nor Mother*, yet he ha
both. Christ is called a *Rock*, a *Door*, a *Lamb*, a *Vine*, &c
yet he was not really and materially such, the Cup h
called *the New Testament*, yet call it a Metonimy, so
that you may see by these and many other Instances o
the like Nature, how frequently such figurative and
tropical Speeches are used in Scripture, as may be seen
at large in a late Book intituled *Tropologia* and *Sche-
matologia sacra* &c. And why must this only Text be so
slavishly confined to a meer literal interpretation, a
against all the sense and reason in the World?

'Tis ridiculous to say that a thing is done in remem-
brance of it self, this Sacrament is used in Remem-
brance of Christ, therefore not Christ himself.

Christ cannot be both *Visible* and *Invisible*, but

the

the Sacrament is visible, and the Body of Christ invisible, therefore they are not one, the Body of Christ is food, not for the Body, but for the Soul, and therefore it must be received by faith only, which is the Soules mouth. Hence *Augustine* says in *Joban.* tract. 25. *Quid parat ventrem & dentem? Crede & manducasti. Why makest thou ready thy Tooth & thy Belly? Believe & thou hast eaten.* Heres a Sylogism for you in *Darii*. Whatsoever sort the Mouth is of, such is its food; But the Mouth of the Spirit is spiritual, not bodily. *Ergo*, it receiveth Christs Body spiritually, not bodily.

Spiritual hunger must be spiritually satisfied the most delicate and pallate pleasing dishes cannot content the longings of the fasting Soul, 'tis only spiritual Food he feeds on.

In my Judgment the very *Mice* are wiser then these Dating Priests, for if the wafer were not real bread, (for all the Priests conjuring) they wou'd never steal it away and eat it. But if it be a God, then the Church Rats are well fed, when they are banqueted with Gods Flesh.

Under the Law, *No man was to eat or drink Blood*, yea the prohibition is repeated in the Acts of the Apostles, but these blood thirstly Priests gulge of their Gods Blood unmercifully; yea in the very time of their lent, even on Good-Friday they eat Flesh and drink blood when the poor Lay-men must not eat an Egg or a Mess of Milk, under pain of Church curses, if not Damnation. If this Bread could be metamorphos'd into Christ, real Christ, St. *Paul* needed not to have wish'd to be dissolved, and to be with Christ, when he might be every day with him at the Altar. But alas! that Blessed man knew better things. The Scripture and all the antient Fathers tells us *that Christ is ascended into Heaven, and is there to remain at the Right hand of the Father*; how can it be true then that every Mass-Priest can conjure him down to be eaten at pleasure? Nay, and make a horrible Multiplication of him, I could